

Bunce's Catalogue & fol. 140

252

Annotations  
Vpon the  
Five bookeſ of  
Moſes, and the  
Booke of the Psalmeſ.

WHEREIN THE HEBREW WORDS  
and ſentences are compared with, and explained by the  
ancient Greeke and Chaldee versions, and other Records and Monuments  
of the Hebrewes: But chiefly by conference with the holy Scriptures,

Moſeſ his words, lawes and ordinances, the Sacrifices and other Legall  
ceremonies heretofore commanded by God to the Church  
of Iſrael are explained.

With an Advertisement touching ſome objections made againſt  
the ſinceritie of the Hebrew Text, and allegation of the Rabbines  
in theſe ANNOTATIONS.

As also Tables directing unto ſuch principall things as are  
obſerved in the Annotations upon each fevall Booke.

By H. Ainsworth

Luke 24.44.

All things muſt be fulfilled which are written in the Law of Moſes,  
and in the Prophets, and in the Psalmeſ.

L. Moyſey 1620

LONDON,  
Printed by JOHN HAVILAND for JOHN BELLAMIE, and  
are to be fold at the two Greyhounds in Cornhill, neare the  
ROYALL EXCHANGE. 1622.

University Library  
Cambridge

Sep. 16. 1813

G. David  
22 Oct. 1907



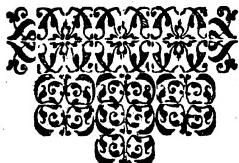
# ANNOTATIONS

Upon the first book of Moses,  
called

# GENESIS.

Wherein the Hebrew words and sentences, are compared with, &  
explained by the ancient Greek and Chaldee versions:  
but chiefly, by conference with the  
holy Scriptures.

By H. A.



---

*Moses commanded us a Law; the inheritance of the  
Church of Iakob. Deut. 33.4.*

*Remember the Law, of Moses my servant: which I com-  
manded him in Horeb, for all Israel; with the Statutes  
and Judgments. Malach. 4.4.*

---



Imprinted in the yeare

1621.

A Preface concerning Moses writings, and  
these Annotations upon them.



Moses the man of GOD, and first writer of holy Scripture, was an Hebrew born in Egypt, about 1431. years after the creation of the World : and before our Saviour Christ's coming in the flesh, 1496. years. He was the son<sup>\*</sup> of Amram, the son of Kohath, the son of Levi, the son of Iacob, the son of Isak, the son of Abraham our father, in the seventh generation, as Enoch was the seventh from Adam. When he was borne, he had a divine beauty upon him : he was marvellously saved from death, being drawn out of the water, and therof had his name, he was nourished by K. Pharaohs daughter for her own son; learned in all the wisedome of the Egyptians, and was mighty in words and in deeds. Fourte years he lived in Pharaohs court, which then he left, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of syn for a season, esteeming the reproach of Christ greater riches then the treasures of Egypt. Fourte years<sup>\*</sup> he was a stranger and shepherd in the land of Madian, from whence God called him, to feed Iacob his people, and Israel his inheritance. Which thing he also did with all fidelity fourte years, being † in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he<sup>†</sup> commanded us a law, which is the Inheritance of the Church of Iacob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew<sup>\*</sup> face to face : and dying 120. years old, (but his naturall strength not † abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the law, in five books; conteyning a brief † history of things past ; a covenant between God and his Church then present; and " a prophetic of further grace to come, which now is exhibited by Iesus Christ." In his first book, he wrote the " generations of the heavens and of the earth, and of mankind : which we therefore (of the Greek word) call *Genesis*, that is, *Generation*. In the second, he set down the Departure of Israel out of Egypt, with the Covenant which God plighted with them, the same year that they went out : which book therupon is named *Exodus*. In the third, he described the sacrifices and service of God, under the Levitical priesthood, called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, & of their journeys from Egypt to Canaan, with the order wherein God settled that Common-wealth of Israel, whiles they were travelling towards their Rest: which book is therfore called *Numbers*. In the fift, he wrote a repetition of the Law, and covenant, which God had given unto Israel, & the confirmation of the same: wherof it is named, (according to the Greek,) *Deuteronomie*. In the propounding of all these things, Moses hath<sup>\*</sup> a veil drawn over his bright and glorious face; for the histories, are implied † Allegories & in the laws are † types and shadowes of good things that were to come; the body wherof, is of Christ. In *Genesis*, (which historie enteth with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of syn. In *Exodus*, is the type of our regeneration, and state renewed by Iesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; wherunto we are mustred and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Iesus the son of God.

The things which Moses wrote, were not his owne: but the Law of the Lord, by his hand : to him<sup>\*</sup> the Prophets after, bare witness. Our Saviour also approveth of

Moses,

\* *Exo. 6.*

† *Exo. 2.*

‡ *Exo. 1.34.*

§ *Jude. v.14.*

|| *Act. 7.20.*

¶ *Exo. 2.*

|| *Act. 7.23.*

|| *Heb. 11.14.*

|| *Exo. 26.*

|| *Act. 7.19.*

|| *Exo. 3.*

|| *N.m. 12.7.*

|| *Act. 7.38.*

|| *Dent. 33.4.*

|| *Deut. 34.*

|| *Deut. 34.*

|| *Exo. 6.*

|| *Gen. 1.*

|| *Exo.*

|| *Exo. 14.4.*

|| *Exo. 18.18.*

|| *Exo. 10.5.*

|| *Exo. 1.17.*

|| *Gen. 2.4.*

|| *Exo. 5.1. Exo.*

\* *Exo. 34.30.*

|| *Exo. 3. Cor.*

|| *Exo. 4.24.*

|| *Heb. 9.9.*

|| *Exo. 10.1.*

|| *Col. 2.17.*

|| *Exo. 14.14.*

|| *Psa. 103.7.*

|| *Dan. 9.11.*

|| *Mul. 4.4.*

## The Preface.

\*Luk.24.25 Moses, and of all that he spake and wrote : what he fayd, was the commandement  
of God; and what God spake unto him, the same is spoken unto us : him there-  
4. fore we are willed to heare, which whoso doth not, will not bee persuaded, though  
Mark.7.9 one role from the dead : Luke 16.29.31. But because his writings were the <sup>the</sup> Old  
Mat.15.3. Testament, under which the New was vised; and which many reading, even to this  
Mar.11.26. day have a <sup>a</sup> veil layd upon their hart, so that they cannot fassen their eyes upon the  
Mat.22.31. end of that which is abolished; therfore God sent the Prophets following, yea his own  
2 Cor.3. Son, and his Apostles, to open and explain the mysteries, which Moses had closely, &  
4. briefly pened: that now by their help, and through the Spirit of the Lord, we may  
3. vers.15. all <sup>b</sup> with unweilded face behold as in a glasse, the glory of the Lord, and perceive how  
1. Cor.3. the law was given by Moses, but <sup>c</sup> grace and truth is come by Iesu Christ.  
17. v.8. The literal sense of Moses' Hebrew, (which is the tongue wherin he wrote the  
1. Cor.1.17. law) is an easie and full interpretation, and that language ha' h figures and propri-  
ties, which are not to be found in any other language.

The literal sense of Moses Hebrew, (which is the tongue written in Law,) is the ground of all interpretation; and that language hath figures and properties of speech, different from ours: wherefore in the first place are to be opened; that the natural meaning of the scripture being known, the mysteries of godliness therein implied, may the better be discerned. This may be attreyed in a great measure, by the scriptures themselves; which being compared, doe open one an other. For dark and figurative speeches, are often explained, as, When God saith, I live; *Nu.* 14. 21. 28. this we are to understand as an oath : for elsewhere he saith, I have worn by myself, *Esa.* 41. 13. and to expresse this, Paul allegeth it, *I live saith the Lord, Rom.* 14. 11. Also when he saith, I am the LORD, that healeth thee, *Ezod.* 15. 26. hereby he intendeth the pardoning of our synns : for where other scriptures speak of healing his people, *Eza.* 6. 16. *Mat.* 13. 15. 16. where it is interpreted, the forgiuing of their synns, *Mark.* 4. 12. So, he rold himself on the Lord, *2 Pd.* 22. 9. in plainer speech, he trusted, *Math.* 17. 43. and Christ who should be an ensigne of the peoples, *Eza.* 11. 10. is under that phrase prophesied, to rule over the nations, *Rom.* 15. 12. When Moses saith, God smote the Sodomites with blindness, *Gen.* 19. 11. he meaneth very great or extreme blindness, noted by that word in the plurall number : as where the Prophet mentioneth weeping of blindness, *Isr.* 31. 11. the Apostle expoundeth it, weeping and great mourning, *Math.* 2. 18. So when he teacheth us to swear by the name of the Lord, *Deut.* 6. 13. under it, hee implieth the confession of his name and truth : as when an other Prophet speaketh in like sort of swearing, *Eza.* 45. 23. Paul expoundeth it, Confessing unto God, *Rom.* 14. 11. *12. 13.* See in Moses and the Prophets, a defect of words, which reaon

Oft times we shall see in Moses and the Prophets, a defect of words, which reason teacheth us to be supplied; as Adam began in his likeness, Genes. 5. 3. that is, began a son. The Scripture sheweth us to supply such wants; as, I, the God of thy father, Exod. 3.6. that is, I am the God, Mat. 22. 32. Samuel saith, Vexs put forth to the Ark, 2. Sam. 6. 6. An other doeth explain it, Vexs put forth his hand to the Ark; 1. Chor. 13. 9. One Prophet writeth briefly, I with scorpions, 2. Chor. 10. 11. an other more fully, I will chuse thee with scorpions, 1. King. 12. 11. One saith no more, but in the ninth of the month, 2. King. 25. 3. an other supplieth the want thus, In the fourth month, in the ninth of the month, Jer. 52. 6. So, by exyatus hath found to pray, 1. Chro. 17. 25. that is, hath found in his heart to pray, 2. Sam. 7. 17. and many the like. Here men may see the reason, why translators do sometime add words (which are to be discerned by the different letter,) for the original tongue affecteth brevity; but we desire and need plainness of speech. Yea this may help in weighty controversies; as, Here took bread, and blessed, and brake, Matb. 26. 26. here some imagining a trahabilitatio of the bread, blame those that trahale, he brake it, as adding to the scripture: wheras such additions are neceſſarily understood, many a hundred year in the Bible; and the same Apostle elsewhere saith, Christ blessed and brake, Matb. 14.19. when an other writeth, he blessed them and brake, Luk. 9.16. which a third Evangelist ex- playneth,

### The Preface.

playneth, he blessed & brake the loaves (or bread) Mark 6. 41. again he sayth, a man shall leave father and mother, Mat. 19. 5. when Moses plainly layth his father and his mother Gen. 2. 24. But such u. shall defetts all of any judgement, will soon understand.

On the other hand, but more seldom, there is an abundance of words, (though not in vain,) which in other languages, may be fewer, and the holy Ghost approveth it. As where Moses saith, *a man a prince*, Exod. 1. 14. Stephen saith *only a prince*, omitting the word *man*, Ad. 7. 27. So one Prophet saith, *men shooters*, 1. Sam. 31. 3; another saith but *shooters*. 1. Chron. 10. 3. Elzay layth, *a man of his counseil*, Esa. 40. 13. Paul abidgeth it, *his counsellor*, 1. Cor. 2. 16. And one sayd *saying on this manner*, 3. Chron. 18. 19. or, *one sayd on this manner*, 1. King. 21. 10. with sundry other of like sort.

But the charge of names, words, and letters; as also of number, time, person, and the like, is very frequent, and needful to be obserued. As Moles calleth a man, Job Gen. 46.13. elsewher he nameth him Iashub, Numb. 26.24. Aſſbet, Gen. 46.21. is by an other Prophet named Iediel, 1. Chron. 7. 6. Nebuchadnezer, 2. King. 25. 1. is also Nebuchadnezer, Ier. 51. 4. Iether an Iymæelite (by nature) 1. Chron. 2. 17. 15. futura an Israelite (by grace) 2. Sam. 17. 25. Heshea is called also lehoſhua, Nu. 13. 16. & Iesuba, Ezra 3. 2. in Greek Iesus, Agl. 7. 45. So eme, 1. Kin. 8. 37. 44. is written enemies, 2. Chron 6. 28. 34 iniquite, jer. 31. 34. is iniquities, Hob. 8. 12. And contrariwise, Matthew sayth, they brought the Asses and the colt, and put on them their clothes, and set Iesus upon them, Mat. 21. 7. vwhich M. rk sheweth to be meant of the Colt only, and that Iesus satte upon it, Mark. 11. 7. So, the bever are sayd to revile Christ, Mat. 27. 44. vwhen one of them did it; Luk. 23. 35. Likewise, hear ye, but understand not, Eze 6. 9. or, ye fl all hear, but shall not understand, Agl. 28. 26. and, the vway before me, Mat. 3. 1. or, the vway before thee, Mat. 11. 10. Smite thou the sheepherd, Zach. 13. 7. vwhich Christ citeth thus, I will smite the shepherd, Mat. 26. 31. and, I took the thirti: pieces of silver, Zech. 11. 13. or, they took them, Mat. 27. 9. Of vwhich changes there are many, and of great use, throughout the scriptures.

Questions, are as in other languages, fo in the holy tongue, bled for earnest affirmations, deprecations, denials, forbiddings, wishes, and the like: as, vwhen the people sayd, *Why should we dye?* Deut. 5. 4. it was both an avfveration that they shold dye, and a prayer against it. The scripture openeth it felse: as, *why doth he speake blasphemies?* Mark. 2. 7. vwhich an other Evangelist writeth, *this man blesph meth*, Mat. 9. 3. And, ars thou come to torment us? Mat. 28. wherein was implied, *I pray thee torment me not*, Luk. 8. 28. So, are they not written? 2. King. 20. 20. is affirmed, behold they are written, 2. Chron. 32. 32. & that vwhich the Prophet averreth *All these my hand hath made*, Eze. 66. 1. is turned into a question; hath not my hand made all these? Act. 7. 49. Again, vwhen God sayd to David, *shalt thou build me an house?* Sam. 7. 5. he meant, *you shalt not build*, 1. Chron. 17. 4. when Christ sayth, *how shal Satans kingdom stand?* Mat. 12. 26. he meaneth, *it cannot stand*, Mark. 3. 26. and, *think yee that I am come to give peace?* Luk. 12. 51. is as if he had layd, think it not: Mat. 10. 34.

I will passe on to a few more observations. When speech is of many, where one is principall: the scripture setteth it downe, either as of one, or of many indifferently. As, hear thou the word, 1. King. 22. 19. or, breue ye the word, 2. Chron. 18. 18. And they killed, 2. King. 25. 6. or, the King of Babel killed; Jer. 52. 10. David offered, 2. Sam. 6. 17. or, they offered, 1. Chron. 16. 1. They made peace with David, and served him, 1. Chron. 19. 19. or, they made peace with Israel, and served them, 2. Sam. 10. 19. So, Peter sayd unto Christ, Mat. 15. 25. vnderas an other Evangelist sayth, his disciples asked him; Mark. 7. 17. And couldst not thou (Peter) watch? Mark. 14. 37. Or, could not yee (my discipiles) watch? Mat. 26. 40. By this, vve may gather the reaoun, why Christ at other times spake to Peter singularly, that which was intended also to the rest; in Mat 16. 17. 19. compared with Job.

## The Preface.

20.23.23. which some not obseruing, would restrayn the keyes of the kingdome unto Peter onely.

ter only. But oft times, there is a force in words, whereby other persons or things are excluded: as when Moses sayth, *they shall be one flesh*, Gen. 2. 24. he meaneith, they two (not more) shal be one flesh, Mat. 19. 6. and saying of God, *him thou shalt serve*, Deut. 6. 13. hee intendeth him only; Mat. 4. 10. It was not lawfull to eat the Shew bread, but for the Priests, Mark. 2. 26. that is, but for the Priests only, Mat. 12. 4. and, the figtree had no thing but leaves, Mark. 11. 13. that is, nothing but leaves only, Mat. 21. 19. Accordingly Paul sayth, *a man is not justified by the works of the law, but by the faith of Iesus Christ*, Gal. 3. 11. whereby is meant, by faith only.

In expounding the Oracle of God, we are taught to take absolute and indefinite speeches in the largest sense; unless there be some special reason of restraynt. As, whence he sayd to Moses, See, and make thou them, according to their pattern, Exod. 25. 40. the meaning is, See thou make all things, according to the pattern, Heb. 8. 5. And in saying, Cursed be he that confirmeth not the words of this law, Deut. 27. 26. it extendeth thus far, Cursed be every one that continueth not in all things which are written in the book of the law, Gal. 3. 10. When he promiseth Christ, to put his enemies for his footstool, Psal. 110. 1. he meaneth all his enemies, 1 Cor. 15. 25. So other such precepts and promises, are in like manner, to be understood.

But sometime general words are used, which scripture and reason do not understand. streyn : as, all *Israel* went up with David to Balalah, 1.Chron.13,6. meaning, all the people that were with him, as another Prophet explyneth it, 2. Sam.6,2. So Christ heale all that were sick, Mat.8,16. that is, all the sick that were brought unto him, or, as an other Evangelist saith, Many that were sick: Mark.1,34. Thus all, is used for very many, Mat.21,26. Luk.17,17. Phil.2,1. Gen.41,57. none, for very few, Ier.8,6,1. Cor.2,8. nothing, for very little, Job.18,20. Act.27,33. Or, with other special streyn; as, of his fulness, have we all received, Job.1,16. that is, all we which believe, and the like.

It is not the least help in opening the scriptures, to observe, that differ in sound, but accord in sense; & set down the same thing in sundry termes, one of which do often give light unto an other. As, the word of the Lord came, 2. Sam. 24. 11. or, the Lord spake, 1. Chron. 21. 19. There fell, 1. Chron. 21. 14. Of, there died, 2. Sam. 24. 15. To sit on his throne, 1. Kings 3. 6. or, to reign in his sted, 2. Chron. 1. 8. They sat fast, Mat. 9. 14. or, they eat and drink, Luke 5. 33. The time of temptation, Luk. 8. 13. or, of affliction and persecution, Mark 4. 17. To enter into life, Mat. 18. 9. or, into Gods kingdom, Mark. 9. 47. To take away the key of knowledge, Luke 11. 52. or, to shut up the kingdom of heaven, Mat. 23. 13. Thus they that are in one place called Hypocrites, Mat. 14. 11. are in another called Infidels, Luke 4. 16. and they that walk not according to any law, Mat. 7. 5. are said to transgresse the same, Mat. 15. 2. And the Wicked one, Mat. 13. 19. the Devil, Luk. 8. 12. and Satan, Mark 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phrases are manifested, and difficulties may be cleared. As in 2. Sam. 7. 23. balaam, Elshim, that is, God they went, this soundeth to a payntim, as if there were many Gods: but the same thing written by another prophet, halac, Elshim, God he went, 1. Chron. 17. 21. refuteth the plurality of Gods, though closely teaching the trinitie of persons in the Godhead. So when David sayth, for thy words sake, 2. Sam. 7. 21. or, (as an other recordeth his speech,) for thy servants sake, 1. Chron. 17. 19. these two compared, shew that David meant by thy Christ's sake, for Christ is both the Word, John 1. 1. and the Servant of God, Mat. 4.11. 18. - 21. When Davids soaps are called by one Prophet Cobanim, (that word vwhich yve English Princes, or Priess,) 2. Sam. 8. 18. & by an other are named the First (or Chief) at the kings hand, 1. Chron. 18. 17. vvs may hereby

## The Preface.

hereby learn the office of Christ our Cohen, both Prince and Priest, vwho now sitteth at the right hand of the throne of the Majestie (of God) in the heavens, Heb.8. 1. So for other material things in Israel, which vve are not acquainted wvth, scriptures eōpared, doe explaine them. As wyben Solomon put three pound of gold to one shield, 1. King.10. 17, and another prophet saith, three hundred (shekels) of gold vwent to one shield, 2. Chron.9. 16. vwe may certainly gather, that the Manc or Pound in Israel, was a hundred thickels. When K. Achaz made his son to passe through the fire, 2. King. 16. 3. ifa-  
ny know not wvhat this meanecht; an other scripture telleth us, he burnt his sons in the fire, 1. Chron.28. 3. So the (Debir or) Oracle in Solomons temple, 1. King.6.23. is shewed to bee the Holy of holies, or most holy place in that house, 2. Chron.3. 10. When Christ reteach us to pray, Forgive us our debts, Math.6. 12. theraby is meant, our sins, Luke. 11. 4. wvth many other like, of profitable use, in letters, wvrdes and phrases, throughout the Bible. And the more to excite men, to search & conferr the scriptures, I will note a few moe, not unlike the former. The name of God, and of Christ, how often is it mentioned in the holy booke yet not always understood. How be it, the Prophets and Apostles, open themselues, one saying, hee shall build an house to my name, 2. Sam. 7. 13. another, he shall build an house to me, 1. Chron.17. 12. so Chrill faith, for my name, Mat.19.29, that is, for me & the Gospell, Mark.10.29, for my name sake, Luke 22.1, that is, for my sake, Mark 13. 9. So things spoken by the Prophets in the Lords name, 1. Chri. 21.19. were the Lords commandements, 2. Sam.24. 19. accordingly Iames sayth of the Prophets, they have spoken in the name of the Lord, Jam.5. 10. and wvth the Prophet sayth, the fles shall way for (Christs) law, Eze.44.4, the Apostle expoundeth it, the Gentiles shall trusf in his Name, Mat.12.21. When David sayth, he prayed before the Lord, 1. Chron. 17. 25. and the like is spoke of Ezekiel, 2. King. 19. 15. the meaning is, that they prayed unto the Lord, as is expressed in 2. Sam.7.17 & Eze.37.15. Likewise, the kneeling before Christ, Mat.27.29, is callid the worshiping of him, Mark.15.19. & when the D vil would have had Christ doon wvship p before him, Luk.4.7, he knew that in so doing, he should worship him, Mat.4.9. yet many at this day, though they pray and doe wvship before images and ideot, they vwil not be knownen that they pray or do wvot [this] unto them.

It is needful for us to understand, that as the scriptures are of God, so yvnatsore is wriuen in them, is wryten unto all of us: this wyl increase our faith, & our credence. If any doubt hereof, the Evangelist declareth: for wben one wryteth, God spaketh unto Moses, *Mark* 12.26. an other sayth, it was spoken unto you by God, *Mat.* 22.31. Again Moses sayd, *Mat.* 22.24, is as much as, *Moses* write unto us, *Mark* 12.19. So Christis bloodshed for many, *Mat.* 26.28, is applied in particular, shed for you, *Luke* 22.20. If men wrould thus mind all the preceps and promises in the Bible, it wrould greatly further them in godnesse: now, the Lord complaineth of the contrary. I have written unto them the great things of my law, but they are counted as vnfance thing. *Hab.* 1.8.

For these causes, I have chieflie laboured in these annotations upon Moses, to explain his wordes and speeches, by conferre wth himself, and the other Prophets & Apostles, all whiche are commenters upon his lawes, and doe open unto us the mysteries whiche were covered under his vail: for by a true and sound littell explication, the spirituall meaning may the better bee discerned. And the exquisite scanning of wordes and phrases, whiche to some may seeme needless, will be fould, (as painful to the writer) plesiorable to the reader. Our Saviour hath confirmed the Law, unto every jote & tittle, Mat.5.18. that we should not think any word or sentence to bee ruled in vaine. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Iakobs speach, in Gen.48.16. let my name be called on them, and the name of my father Abraham & Iacob: some would gather the doctrine of prayer unto the dead,

## The Preface.

or saints departed: whereas the phrase there, meaneth not prayer at all, but to be named of them, as their children; as by other scriptures compared, may be seen: **D.**  
**E.** **Eli 4.1.** **S.** **1 Cor 11.1.** **C.** **of us ourselves.** I compare the Greek & Chal-

Nxt this in min help of the scriptures themselves, I compare the Greek & Chaldee versions; the first of them being in the wvord before Christis coming in the flesh; the o ther, soon after; both of great authority, especially the Greek, honoured even by the Apistles in their so often following not only the wvords, but even the Theological exposition. Of many, I will produce these few examples. In Esa. 11.10. Christ is promised for as King of the peoples; this the Greek version explaineth, to rule over the nations; and so doth Paul allege it, in Rom. 15. 12. In Prov. 3. 34. God smiteth the scorers, the Greek translitteth, he resisteth the proud; and Iam:3 followeth their very words, Iam. 4. 8. In Prov. 11. 31. the righteous is recompensed in the earth; the Greek sayth, he is scarcely saved; and Peter sayth the same, 1. Pet. 4. 8. In Esa. 42.4. theyles way for Christis Law; the Greek interpreteth it, the Gentiles shall trust in his name; and the holy Ghost approveth this, in Mat. 12. 21. When Moses sayth of man and wife, they shall be one flesh, Gen. 2. 24. the Greek addeth, they two; and so the words are cited in Mat. 19. 5. Mark. 10. 8. Eph. 5. 31. 1 Cor. 6. 16. Wnere Christ sayth (in David) my ears thou hast digged (or opened) Psal. 40. 7. the Greek expoundeth it, a body thou hast fittid me; and the same words Paul bringeth as scripture, in Heb. 10. 5. So many Greek words are found in the Apostles writings, according to the Greek version of the Prophets; as Areias, praises in 1. Pet. 1. 9, from Esa. 42. 12. and 43. 21. & 63. 7. Thaumazontes profapa, in Jude verf. 16. are such as regard, accept, or honour the persons of men; from Deut. 10.17. Prov. 18. 5. Job. 22. 8. Kibernetes, Counsellors (that is Counsellors) in 1. Cor. 12. 28. from Prov. 11. 14. & 20. 18. & 24. 6. Monomata adikias, in Luk. 16. 9. is false (or deceiptfully riches) opposed (in verf. 11.) to the true, as the Hebrew Shaker, is often turned Adikas; Psal. 119. 29. 69. 104. 163. Whrefore as occasion is offered, I observe sundry things from the Greek translation, which serve for the better understanding of Moses text: and other scrip- tures that have reference to the same.

Concerning the Chaldee paraprast, and other Hebrew doctors of the ancienter sort, in some later of best esteem for learning, as *Mamoni*, or *Rabbi Mozes ben Maimon*, (who abridged the Talmuds,) and others; I allege their expositions for two causes: the one, to give light to the ordinances of Mozes touching the external practice of them in the common wealth of Israel, which the Rabbines did record, and without whose help, many of those legal rites (especially in *Exodus* & *Leviticus*) will not easily be understood. By their records also, many particulars about the *Pessover* which Christ kept, *Mab.* 26. the *Pascha* after which the Pharisees wore, *Mab.* 23. and other things mentioned in the Evangelists, will much be cleared: whereto see the annotations on *Exod.* 11. & *Exod.* 13. 9. As for the theological exposition, therin the later Rabbines are for the most part blind; but we are enlightened by the Apostles of Christ, who's writings, (especially Pauls) do unfold the mysteries of the law. An other reason why I cite the Rabbins, is to shew how in my words, phras-*s*, and points of doctrina, they approve the new Testiment; though somtime to the condemning of themselves; and so the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselves; some few I will here touch. The *day of judgement*, or *Judgment of the great day*, *Iude.* ver. 6. was used of the godly Iesu, against the opinion of the Sadduces, as *lom dina rabba*, in the Chaldee on *Psalms.* 90. 3. and many other places. So *Paradise for heaven*, *Genna* for *hell*; as Christ useth them, are common in all the Rabbines; and the *Second death*, *Rev.* 10. 8. is used by *Jonathan* (a Rabbini of the Apostles age,) on *Eze.* 31. 6. 15. where he dammeth his owne people to the

## The Preface.

**the second death.** Christ is called the *Word*; *Ioh.* x. x. so by the Chaldee paraphrast on *Psa.* xxi. 1. and many a time beside. The Devil is called the *Accuser*, *Rev.* xii. 10. so *R. Mendachem* on *Lev.* xvi. [speaketh of the Serpent the Accuser]. Paul nameth Abraham the *heir of the world*, *Rom.* 4. 13. So doth *R. Bachai* fol. 23. The Apostle calleth Circumcision, a *seale*, *Rom.* 1. 12. so do the Jewes in their prayer which they use at circumcision, *Maimony, treat. of Circumcis.* chap. 3. And whereas they that deny the baptisimus of Infants, plead that circumcision was a carnall signe of carnal promises to a carnall seed : the Jewes own testimonies do abundantly refute this error, as is shewed after, on *Gen.* 17. Christ baptizeth with the holy Ghost and with fire, *Mat.* 3. 11. It is sayd by our Rabbines of happy memory, that the holy blessed (God) baptizeth with fire, saith *R. Menachem* on *Levit.* 6. Christ our high priest is on the right hand of the throne of the majestie in the heavens, *Heb.* 8. 1. and by the Rabbines doctrine, Michael is the great Priest that is above, and offreth the soules of just men. *R. Menachem* on *Levit.* 1. & 6. chap. *Maimony* (in *Mishne*, in *Bath hamidras*, chap. 6. S. 11.) the wher he the great Synedriion were wont to sit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What priest soever was found disallowable by his genealogie, he was clothed in black, and so went out of the priests court in the Temple; and who so was found perfect and fit, he was clothed in white, and went in and ministered with his brethren. This giveth light to that saying of (Christ in *Rev.* 3. 4.) *they shall walk with me in white, for they are worthy.* So the names of *Jewes* & *Lambes*, the forcers of Egypt, cited by *Paul*, 1. 2. *Tim.* 3. 8. are recorded in the *Thalmud*, and other Jewish writers, as is noted on *Exod.* 7. 11. Wherfore the evidence brought frō the learned Jewes, will help both to understand some scriptures, and to end some controversies. But few iſb. \*forbidden fables, of which there are too many, them I pass over as unprofitable; some things also I note from them, not as approving them my selfe absolutely, but leaving them to further consideration of the prudent.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needless to repeat: and the rather for brevity, which is requisite in annotations.

The testimony of Heathen writers, I allege more sparingly also; as of whom we have least need. Yet Paul had occasion sometime to cite them; and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witness which they bear unto the truth of God.

Finally, in all this labour, I desire the furtherance and stirring up of people in the study and understanding of Gods law. Wherein, though some things are brief, some things dark and hard to be understood, yet many things are by a little direction, made easie to the prudent. And let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek; to teach us both the ample wisdom comprised in that mother tongue; and that any words may be used, which expresse the true meaning of the text unto our understanding. The *Minchah* or *Meat-offering*, (as wee English it,) in the law, is turned into Greek, *Thufia*, *Sacrifice*, *A. 7.42.* from Amos 5. and *Propheta*, *Oblation*, *Heb. 10.5.* from *Psd. 40.* The Hebrew word *Pinnah*, *Efa. 40.3.* is *Euthynio*, to *Make straight*, *Job. 1. 23.* *Hetaimaro*, to *Prepare*, *Mat. 3.3.* and *Katekeusphi*, to *Make ready*, *Mat. 11.10.* That one phrase of Moses in *Denu. 25.5.* (*nben em lo*,) and hee have no son; is by three Evangelists translated three wayes, all good, having no children, *Mat. 21.24.* and leave no children, *Mark. 1.19.* and be dye childless, *Luke. 10.28.* Yea one Hebrew wyord *Sorer*, in *Eba. 65.2.* is expressed of Paul by two Greek wyords together, *Apeithontis*, and *Anislegonta*, that is, *Disobedient* (or *unperfawed*) and *gaysing*, *Rom. 1.*

\* T11.1.14.

<sup>t</sup> Ab. 17.  
28. 1. Cor.  
15. 33. Tit.  
1. 12.

## The Preface.

ro. 21: the one noting the rebelliousnes of the hart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnes of matter, which the original tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the Law hath *seventy faces*, (that is, 70. manner of wayes to be opened and applied) and all of them truth: R. Menachem on Gen. 29. & Exod. 21.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I say it: and let the learned be provoked unto more large and fruitfull labours in this kinde. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.



## The summe of Genesis.

**T**HE first book of Moses, sheweth the Generation of the World; the Corruption thereof by Sin; the Restauration promised in Christ; the Government of the old World, 1656. years, till it perished by the Flood: and of the World that now is, (especially of Gods Church therein) 713. years moe, till the death of Ioseph.

### The Generation.

**G**OD, in six dayes, createth the World, all good: and Man in the Image of God, whom he made ruler over the earth. Chapter 1.  
He adorneth this his world with a speciall sanctified Time, as the Sabbath day; Place, as the garden of Eden, with the River and Trees thereof: Order of mans obedience by the Law given to Adam, & of propagation of kinde, by Marriage. Ch. 2.

### The Corruption of the World.

The Serpent tempteth to disobedience: Man falleth: so Sin and Death, are come upon all men. The Serpent is cursed; and the Earth for mans sake. Chapter 3.

### The Restauration.

GOD promiseth, that (Christ) the Womans seed, shall bruise the Serpents head. The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them; and drives them out of Paradise. Chapter 3.

### The government of the old World.

**A**DAM begetting two sons, Cain the first born is wicked; Abel faithful. Cain killeth Abel, and is cursed; yet liveth, and increaseth in the world. Seth is given in Abels stead; and of Seth, Enos. Chapter 4.

**S**ETH propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chapter 5.

Seths seed, and Kains, are mixed: so Giants are bred, and syn increased. God repents.

tech that he made man, threatneth to drown the world, but Noe findes grace. Ch. 6.  
NOE and his hous, with some of all creatures, are saved in the Ark, vvhich God bade him make: the world is all drowned. Chap. 7.

*The government of the World after the Flood.*

**N**OE with his familie, come out of the Ark, are blessed, to fill the world again. Ch. 8.  
GOD promiseth to drown the world no more. Syn reviveth in Cham, Noes son, whose posterity is cauled: the blessing continued to Sem and Iaphet. Chap. 9.

Noes three sonns, Sem, Cham, and Iaphet, doe multiply on the earth. Chap. 10.

Their posteritey are scattered, by confusyon of tongues at Babel. Sem propagateth the faulchfull seed; which in Terah falleth from God, but is called to repentance. Ch. 11.

**A**BRAM is called from Idolatry: and com: th a pilgrim into the land of Canaan. C. 12.  
Abram (parted from Lot) is promised the land of Canaan, and a plenteous seed. C. 13.

He fightheth for Lot, overcometh four Kings, and is blessed of Melchisedek, Ch. 14.  
He (being childles) is promised an heire, iustified by faith, and comforted by a vision, and covenant of God. Chap. 15.

He hath a son (after the flesh) Iismael of Aga his bondwoman. Chap. 16.

He hath a new name **Abraham**: the covenant of circumcision; and promise of 112aak, Sarah is named Sarah. Chap. 17.

Abraham enterteyneth Angels: hath the promise renewed, vnd Sodoms destruction revealed, for whom he maketh intercession. Chap. 18.

Sodom is burned: Lot delivered, begotteth of his daughters, Moab and Ammon. Ch. 19  
Abrahams wife taken by Abimelech, is restored unto him. Chap. 20.

**I**SAAK the promised seed, is born: Agar and Iismael, are cast out of Abrahams houle, Abimelech covenanteth with Abraham. Chap. 21.

Isaak is offred for a sacrifice by his father: but saved from death by God. Abraham is blessed, and heareth of his kindreds increase. Chap. 22.

Abraham purchaseth in Canaan, a burying place for Sarah. Chap. 23.

He provideth a wife for Isaak, who marrieth Rebekah. Chap. 24.

Abraham dieth: Isaak begetteth Esau and Iacob, vvhich strive in the wombe. Iacob buyeth the birthright of Esau, farnished Edom. Chap. 25.

Isaaks wife taken by Abimelech, is restored: he covenanteth with Abimelech. Chap. 26.

**I**AKOB by subtily getteth the blessing from Esau, and is threatened. Chap. 27.

Iacob fleeing from Esau, is comforted by a vision of a Ladder, at Bethel. Chap. 28.

He serveth for a wife, is beguiled, marrieth two, and hath four sonns. Chap. 29.

He is increased with moe children: is wronged by Laban, but wex:th rich. Chap. 30.

He fleeth secretly, is pursued by Laban, but God delivereth him. Chap. 31.

He is met of Angels, afraide of Esau; wratleth with God, and is named Israel. Chap. 32.

Iacob and Esau meet, and are friends: Iacob purchaseth ground at Sechem. Chap. 33.

Iakobs daughter Dina is defiled: his sonns slay the Sechemites for it. Chap. 34.

Iacob burieh Debora the nurse, Rachael his wife, and Isaak his father. Chap. 35.

Esau dwelleth in Seir, hath many Dukes and Kings of his posterity. Chap. 36.

**I**OSEPH Iakobs son, is hated for his dreams, and sold by his brethren into Egypt. Iacob mourneth for him, and wil not be comforted. Chap. 37.

Iudah, Iakobs son, begetteth of his daughter in law, Pharez and Zarah. Chap. 38.

Ioseph in Egypt, is tempted to adultery, fally accused, and imprisoned. Chap. 39.

Ioseph in prison, expoundeth the dreams of Pharaohs officers: but is forgotten. Chap. 40.

Ioseph expoundeth Pharaohs dreams, and is made ruler over all Egypt. Chap. 41.

Iacob sendeth his sonns for corn into Egypt: Ioseph handleth them roughly. Chap. 42.

Iacob confreyedly sendeth his sonns again: and Ioseph feasted them. Chap. 43.

†††<sup>2</sup>

Ioseph

Joseph chalengeth Benjamin for his eue: Iudah supplicateth for his brother. Ch. 44.  
 Joseph makes himself known to his brethren; and lendeth for his Father. Ch. 45.  
 Iakob by Gods advice, goeth with his housshold into Egypt: in all, seventy soules. Ioseph meeteth them in Goshen, & instrueth them what to say to Pharaoh. Ch. 46.  
 Ioseph nourisfeth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan. Chap. 47.  
 Ioseph two lounes are blessed, and adopted of Iakob, on his death bed. Chap. 48.  
 Iakob blesseth his 12. lounes, prophesiech of Christ, and dyeth in Egypt. Ch. 49.  
 Ioseph buried his father in Canaan, & returneth; forgiveth his brethren; prophesiech of their departure thence; givech charge concerning his bones; and dieth. Ch. 50.

The number of the Sections (or Leitwer) in Genesis,  
 are twelve: the Chapters, fiftie: the verſe, 1534.  
 The midſt is at Gen. 27. 40.

**S**earch the Scriptures: Job. 5.39.  
 To the Law, and to the Testimonie: Eſa. 8.20.  
 Whatſoever things were written aforetime,  
 were written for our learning: that we through  
 patience, & comfort of the Scriptures, might  
 have hope. Rom. 15.4.



\* \* \*

# THE FIRST BOOK OF MOSES, CALLED GENESIS.

## CHAPTER. I.

1. The Heavens and the Earth are created, and the Light; in the first day. 6. In the fecond, the firmament is ſpread, and the waters divided. 9. In the third, the earth is made dry land, and fruitfull: the waters are gathered to be Seas. 14. The Sun Moon and Stars, are created for Lights, the fourth day. 20. Fift and Foules are brought forth, and bleffed, in the fifth. 24. In the fixt, Beasts are made out of the Earth. 26. Man is created in the image of God, 28. he is bleffed, and hath dominion of the world. 29. Food is appointed for Man and beast. 31. Gods works are all good.

7      the waters: and let it ſeparate, betweene waters and waters. And God made the Outſpred-firmament; and ſeparated betweene the waters which were under the ouſpred-firmament, and the waters which were above the ouſpred-firmament: and it was ſo. 8      And God called the ouſpred-firmament, Heavens: and the evening was, the fecond day. 9      And God ſayd; Let the waters under the heavens be gathered togither, unto one place; and let the dry-land appeare: and it was ſo. And God called the dry-land, Earth: and the gathering-togither of the waters, he called Seas: and God ſaw, that it was good. 10     And God ſayd; Let the earth bud-forth the budding-grafs, the herb ſeeding ſeed, the fruit tree yeilding fruit after his kinde, whose ſeed is in it ſelf, upon the earth: and it was ſo. 11     And the earth brought-forth budding-grafs, the herb ſeeding ſeed, after his kinde; and the tree yeilding fruit, whose ſeed was in it ſelf, after his kinde: and God ſaw, that it was good. 12     And the evening was and the morning was, the third day. 13     And God ſayd; Let there be an Outſpred-firmament, in the midst of 14     And God ſayd; Let there be lights,

A

13

in the out-spread-firmanent of the heavens, to separate between the day & the night; and let them be for signes, and for seasons; and for dayes, and years. And let them be for lights in the out-spread-firmanent of the heavens, to give light upō the earth: and it was so. And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the starres. And God set them in the out-spread-firmanent of the heavens, to give-light upon the earth. And to rule, over the day and over the night; and to separate, between the light and the darknes: and God saw, that it was good. And the evening was and the morning was, the fourth day.

And God sayd; Let the waters bring-forth-abundantly, the moving-thing the living soule: and fowl, that may flye above the earth, on the face of the out-spread-firmanent of the heavens. And God created, the great Whales: and every living creeping-fowl, which the waters brought-forth-abundantly after their kind; and every winged fowl after his kind; and God saw that it was good. And God blessed them saying, be fruitful and multiply, and fill the waters in the seas; and let the fowls, multiply in the earth. And the evening was and the morning was, the fifth day.

And God sayd; Let the earth bring-forth the living soule, after his kinde; cattle and creeping-thing, and beast of the earth after his kinde: and it was so. And God made, the beast

of the earth, after his kinde; and the cattle, after their kinde; and every creeping thing of the earth, after his kinde: and God saw that it was good.

And God sayd; Let us make Man in our image, according to our like-nesse: and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth; and over every creeping thing, that creepeth upon the earth. And God created man in his image, in the image of God created he him: male & female created he them. And God blessed them, and God sayd unto them; Be fruitfull and multiply, and fyl the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the earth. And God sayd; Behold I have given to you every herb feeding seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree feeding seed: to you it shall be, for meat. And to every beast of the earth, and to every foule of the heavens, and to every creeping-thing upon the earth, which hath in it a living soule; every green herb, for meat: and it was so. And God saw every-thing that he had made, and behold, it was very good: and the evening was and the morning was, the sixth day.

## Annotations.

**B**ook of Moses, ] so it is intitled, in Mark.12.16. called elsewhere the book of the law of Moses, 2.King.14.6. Luk.2.22. being

being in deed the book of the Law of the Lord by the hand of Moses, 2.Chr 34.14. Of this Moses his birth, education, authority and death, see Exod.2. & 4 &c. Numb. 12. Deut. 34. He was 40 years a Philosopher in King Pharaohs court in Egypt: 40 years a sheepherd in the land of Median; and 40 years a King and law-giver of Israel, leading them through the wilderness of Arabia; & dying 120. years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 33. 4. 5. & 34. 5. 6. 7. His writings are approved of, by the prophets after him, by the testimonie of Christ and his Apostles; & by the church of God, in all ages, N.h.m. 8. 1. 2. 3. Dan.9.11.13. Ml. 4. 4. Luke 16. 29. 31. & 24. 27. 44. Act. 15.21. Rev. 15. 3.

**G**enesis,] that is, Generation: so the Greek version calleth this book, because it setteth forth the generation of the heavens and earth, and of Adam, or mankind, Gen.2. 4. & 5. 1. How be it, in Hebrew, the s. booke of Moses, have no names but by the first words of them: as this booke is called *Breithit*, that is, *In the beginning*.

**V**ers. 1. *In the beginning*.] namely, of the Creature which God created; as our Saviour expoundeth it, Mark.13. 19. the whole frame wherof is called the World. M.t. 24. 1. Beginning therefore is here extraordinary and supernaturally, of the Creature or Creation; and so, of time. The Chaldee paraphrase called *Ierusalem*, translatheth it *In wisedome*: so sundry Hebrews apply this mystically to the wisedome of God, whereby the world was created, as it is written, *The Lord by wisedome founded the earth*. Prov. 3. 19. and, in wisedome hast thou made them all, Psal.104. 24. R. Menachem on Gen.1. Many Christian writers also, apply it unto Christ, the wisedome of God, by whom he made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov.8.27.—30. *God*,] in Hebrew *Elohim*, which signifieth the Almighty, or Almighty-powers: his name is most used in this form plural, but joyned with a word singular, he created, because God is but one, Deut. 6. 4. although in power

infinite; in person or manner of being, there are three which bear wisesnes in heaven, the Father, and the Word, and the holy Spirit, and these three are one, 1. Ioh.5.7. The Father is this creator, as is shewed in Eph.3. 9. The Word (or Son) is his creator, Heb. 1. 8. 10. Col.1. 16. so is the Holy spirit, as is here in the seconde verle, and in Pial. 33. 6. & 104. 30. Iob. 26. 13. & 33. 4. Hereupon Solomon iavth, Rememberty thy creators, Eccl.1. 12. 1 and God say h, *Let us make man*, Gen.1. 26. The Apostles apply the generall name God to the persons severally; unto the Father, Heb. 1. 1. 2. unto the Son, Act. 20. 28. Rom. 9. 5. and unto the Holy Ghost, Act.5.3.4. The Hebrew Doctors have left records of this mystery, though at this day that nation understandt it not: Come and see the mystrie of the word [Elohim]:] there are three degrees, and every degree by it self alone, (that is, distinct,) and yet notwithstanding they all are one, and ioyned together in one, and are not divided one from another, saith R. Simon ben Iochai, in Zoor, upon the sixt section of Leviticus. Sometime this word is used singularly, *Eloah*, the Almighty, Iob. 12. 4. and in shorter forme, *EI*, *Mightie*, Gen. 14. 18. And *Eloah* hath affinitie with *Alah*, he adured: for by oath and execration, men entred coveniant with God, D.ut. 29. 12. 14. 19. Neh.10. 29. Eccl. 8. 2. Angels, and Magistrates, are sometime called *Eloim*, Gods; Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Eloah Elohim*, was the creator only, Gen.2. 4. Esai. 44. 24. and Angels were his creatures, Psalm. 148. 2. 5. Col. 1. 16. The Apostles writing in Greek, use it alwayes singularly, *Theos*, God: so in our and other langaues, which cannot attayn the grace and propriete of the Hebrew speech. *Created*,] that is, excellently & perfectly made, of nothing at all, or of that which is as good as nothing, as mans body of the cult, Gen.2. 7. & 1. 27. Therfore creation is a work of God alone, to be understood of us by faith Heb.11.3. although the eternoal power & god-

godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1.20, therefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested. *[the heavens and the earth.]* The world, and all things that are therein, Act. 17.24, things visible and invisible, Col. 1.16. The Hebrew articles *eih* and *ha*, seem also to imply so much: *eih*, having; the first and last letter of the Hebrew Alphabet, and so being of general comprehension; and *ha*, of plain demonstration. This creation of heavens and earth, the Scriptures do apply to the new and spiritual estate of the Church in Christ, Esa. 51. 16. & 65. 17. & 43. 7. Eph. 1.10. Rev. 21.1. The Hebrew Doctors say: *All whatsoever the holy blessed God hath created in this his world, is parted into three parts.* Some creatures are compounded of matter and form, and are generated and corrupted continually, as the bodies of men, and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their forme like other forms. And some creatures have forme without matter, and they are the Angels: for the Angels have no body, nor corporall substance, but forme disparted one from another. Maimony in Misn. in Iesu dei hatorah, chap. 2, S. 3.

V. 2. *Emptie.* Hebr. *emptie*, a thing emptie, without inhabitants, & void without ornaments; a deformed-wildernesse, and a waste: and so unfit for use, not being separated from the waters, not having light, herbes, trees, beasts, birds, or people to adorn and inhabit it, Gen. 1.5. This senle the Chaldee paraphrase also yeeldeth; and the Prophet confirmeth it, saying, *He created it not to be emptie, he for-med it to be inhabited* Ela. 45. 18. and when extreme emptiness and desolation of a place is meant, it is expressed by (Yahu & Bshu) the words here used. Ela. 34. 11.

Ter. 4. 23. or by one of them, as Psal. 1.17, 40, Deut. 32. 10. *[darknes was.]* It is not sayd God created darknes, for it was but the want or privation of light, and so meere nothing. This *darknes* is mystically applyed to mans corrupt state, destitute of heavenly light, Ephel. 5. 8. & 4. 18. Sometime it signifieth affliction, and then God is sayd to *create* it, Esa. 45. 7. The word *was*, and such like, are in the original tongues often understood, but not expressed; though in translations we usually set the down, for plaineasse sake: which the scripture warranteth, for in repeating matters, in many times expresseth words wanting: as 2. Chron. 9. 5. *true the word,* for which, in 1. King. 10. 5. is written, *true was the word.* So in 2. Sam. 23. 18, *he chief among the three;* for which, in 1. Chron. 11. 20. is sayd, *hee was chief.* And the Grecke translation adding such words, the holy Ghost alloweth it, as in Psalm. 2. 7. *thou my son;* in Greek, *thou art my son;* and so the Apolle alledged it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark. 12. 29. with Deut. 6. 4. Ioh. 10. 34. with Psal. 82. 6. Act 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psalm. 14. 3. *[face of the deep:]* *face* is used for the upmost part, or outside of any thing: the Greek version omitteh it, saying, *upon the deep:* and the Hebrew text sometime doth the like, as in 1. King. 9. 7. *from on the face of the land:* which elsewhere is written, *from on the land,* 2. Chron. 7. 20. By the *deep*, or *abyss*, is meant the deep of waters, which as a garment, covered the earth, and stood above the mountaines, Psalm. 104. 6. Hereupon the Apostle sayth, *the earth consisteth out of the water, and in the water, by the word of God,* 2. Pet. 3. 5. *[Spirit.]* The Hebrew *Ruach*, is generally any *Spirit, Ghost, breath, or wind;* here it is, (as the work therof sheweth) no created spirit, but the creator and cherisher of all; as Psal. 104. 30, *thou sendest forth thy spirit, they are created.* So Psal. 33. 6. Ela. 40. 12. 13.

Later

Later Iewes (whom some Christians follow) expound this *a winde of God, or a mighty winde:* but the winde (which is the moving of the aier) was not created till the seconde day, that the firmament was spred, and aier made. The ancient Rabbines speake better, as Targum Ierusalem here sayth, *the spirit of mercies, from before the Lord;* and R. Menachem on this place interprets it, *the spirit of wisdom, called the spirit of the living God:* and the author of the Zoor, Col. 83, calleth it, *the spirit of the Messias, (or of Christ,) moved;* or, was moving. The Hebrew *Rachaph*, signifieth generally a *waving or moving,* Ier. 13. 9, and in speciall, such a *moving and fluttering* as Eagles use over their young, cherishing and stirring them up, Deut. 32. 11. So it is used here, for the effectuall comfortable motion, whereby Gods spirit susteyned, and as it were styrred up the wast creature. Here againe, *moving* is used for *moved*, as the Queen of Sheba hearing, 1. King. 10. 1. for, the Queen of Sheba heard, 2. Chron. 9. 1. *warring,* 1. Sam. 31. 1. for *warred,* 1. Chron. 10. 1. Or we may understand, *was moving;* as, the Cherubins *spreading the wings,* 1. King. 8. 7. for, they *were spreading,* 2. Chron. 5. 8.

V. 3. *God sayd:* This sheweth how God created things by his word; saying, and it was; commanding, and it was created, Psal. 33. 6. 9. & 148. 5. *[light:]* the first ornamet of the world, wherwith the Lord decked it as with a garment, Pl. 104. 2. This glorious work, Paul applich to our regeneration, thus, *God who sayd, that out of darknesse light shoud binne, he hath shined in our hearts,* &c. 2. Cor. 4. 6. that we which were once darknes, are now light in the Lord, Eph. 5. 8. yea God himself, and Christ, is called *Light;* for the brightness of his glory, and graces given unto us, 1. Ioh. 1. 5. 7. Ioh. 1. 4. 5. Plal. 17. 1. & 118. 27. And as God made *light* in the first day, so Christ rose from death in the same day, the first of the week, Mark. 16. 1. 2. and he is the true *light,* which lighteth every

man that cometh into the world, Ioh. 3. 9. No man perfectly knoweth the nature of this excellent creature, as Iob. 38. 19. *where is the way where light dwelleth?* &c. how much life of the Creator, who dwelleth in the light that no man can approach unto, 1. Tim. 6. 16.

V. 4. *it was good*] that is, agreeable to the will of God, and so, as it might draw the liking of the creatures therero. Absolutely ther is none good but God, Mark. 10. 18 who is good of himselfe, wvithout dependence on others, and wvithout limitation. But *every creature* so farre as the being therof it agreeeth wvith the wil of the creator, is also good, by participation of Gods goodness, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. & 4. 10. Deut. 6. 11. 18. Heft. 1. 10. So that which one Evangelist calleth good, Mark. 9. 42. another calleth profitable, Luk. 17. 2. and goodness of heart is opposed to sorrow, Ela. 55. 14. And of light in speciall, Solomon layth it is *sweet,* Ecclef. 11. 7. and *light* is used for *comfort and joy*: Est. 8. 16. Pla. 97. 11. & 122. 4. *[separa-ted between,]* that is, divided the light frō the darknesse, that alwayes naturally, the one expelleth the other, and in course of day and night doe succeed each other; as is shewed in 2. Cor. 6. 14. Plal. 104. 20. 22. Gen. 1. 2. Ier. 33. 20. The Hebrew phrase is, *hee separated between the light and be-tween the darknesse.* So after uttally.

V. 5. *light, Day:* Heretopon, one of these words is put for another, *the day shall declare it,* 1. Cor. 3. 13. that is, the *light,* Ephes. 5. 13. So the Apostle applying this to our spirituall estate, calleth us both *chil-dren of the Light, and of the Day, not of the Night, nor of Darknesse,* 1. Thes. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that whiche he called *Jom*, we English *Day,* & *Laylah,* vve call *Night:* yea the reason of these names, is not alwayes understood;

so great punishment doe wee susteyn by that confuson of tonges, Gen. 11. Howbeit, by affinity with other words, it seemeth Day was named *Lam*, of the tumult, & yyster & busynes in it; and the *Night*, *Layish*, of the yelling or howling of wild beasts therin. Experience also confirmeth this, & the scripture accordeth, Psal. 104. 20. 21. 22. 23.

*the evening was & the m.*

The evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darkness in one succeeding course; which is with us, the space of 24 hours, which also in a more large sense, is here called a Day, as the time while light shineth, Gen. 1. 16. 17. 20. in the midst of the waters,] namely of the Deep forementioned; part whereof was lifted up into the air, spred abroad into thin vapours, Psalm. 135. 7. bound up in thick clouds, and the cloud is not rent under them, Job. 26. 8. the other part was gathered into one place, the *Sea*; Gen. 1. 9.

*separate.*] or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Esa. 59. 2.

V. 7. and the waters,] Hebr. and between the waters, which were above] to weet, in the air, above the lowest region whereof, the waters are so elsewhere they are said to be above the heavens, Psal. 148. 4. meaning, those heavens, and that firmament, wherein the birds fly: for, above that, are the watry clouds. As every part of the water, is called water: so ev'ry part of the heaven & firmament, is called by the name of the whole.

V. 8. *Heavens*] in Hebrew *Shamayim*: so called as is thought, of *Sham There*, and *Miyim*, waters, which are removed, or levied up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the air, wherein windes, clouds, and foulies doe flye: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the Sun, moon, & stars are set, Gen. 1. 16. 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 11. 2. Esa. 40. 12. the skies are also firme and fast.

6

and as a molten looking-glaſſe,] Job. 37. 18. Prov. 8. 28. These, tell Gods glorie, and shew his handy worke, Psal. 19. 2. for, in the heavens he bulideth his stories (or spheres,) Amos 9. 6. & plancheteth his loftis in the waters, Psal. 104. 3. and stretcheth out the North, over the empty place, Job. 26. 7. And in visions of Gods glory, the firmament is mentioned, Ezek. 1. & 10. And as his power is shewed in making the earth, sois his prudence in stretching out the heavens, Jer. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the air, and all that is to be seen above the earth: for the fowle fye, & the sun, moon, and starrs are set in the firmament of the heavens, Gen. 1. 16. 17. 20.

in the midst of the waters,] namely of the Deep forementioned; part whereof was lifted up into the air, spred abroad into thin vapours, Psalm. 135. 7. bound up in thick clouds, and the cloud is not rent under them, Job. 26. 8. the other part was gathered into one place, the *Sea*; Gen. 1. 9.

*separate.*] or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Esa. 59. 2.

V. 7. and the waters,] Hebr. and between the waters, which were above] to weet, in the air, above the lowest region whereof, the waters are so elsewhere they are said to be above the heavens, Psal. 148. 4. meaning, those heavens, and that firmament, wherein the birds fly: for, above that, are the watry clouds. As every part of the water, is called water: so ev'ry part of the heaven & firmament, is called by the name of the whole.

V. 8. *Heavens*] in Hebrew *Shamayim*: so called as is thought, of *Sham There*, and *Miyim*, waters, which are removed, or levied up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the air, wherein windes, clouds, and foulies doe flye: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the Sun, moon, & stars are set, Gen. 1. 16. 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 11. 2. Esa. 40. 12. the skies are also firme and fast.

And

And *heaven* is called Gods *throne*, Esa. 66. 1. and sometime put for God himself, Dan. 4. 26. and the kingdom of *heaven*, is expounded the kingdom of God, Mat. 11. 11. & 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists exprefte it in Greek, *Heaven*, or *Heavens*, indifferently, Luk. 6. 23. with Mat. 5. 12.

V. 9. *be gathered,* or flow together, as with intent to an expected place. This Hebrew word, is used only for the gathering together of men, and of waters.

to one place,] vvhich is, the Ocean, or mayn sea, from which many arms of seas are derived. Or, each to his several place.

Hereby al the face of the earth is no longer covered with vvaters, as till this third day it was, the vvaters standing above the mountaines, Psal. 104. 6. So now, all rivers goe into the *Sea*, their common receptacle, Eccles. 1. 7.

it was so,] At Gods rebuke, the vvaters fled, at the voyce of his thonder they hast fled away, to the place which he had founded for them, Psal. 104. 7. 8. And he put the deeps into treasures, Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Job. 28. 4. 10.) and he shut up the sea with dores, and set bars, & laid, hitherto hast thou come, but no furher: Job. 38. 8. 10. 11. and so the earth is founded upon the seas, and stablished upon the rivers, Psalm. 24. 2. the vvaters vvhich were above, are put beneath; and men are said to goe down (not up) to the sea in ships, Psal. 107. 23.

V. 10. *Earth*:] so named of the Hebrew *Aretz*; which implieþ a thing trud and run upon by the creatures on it, and heavenly orbes about it. The same word, spoken of particular places, we English land, as the land (or earth) of Canaan, Gen. 12. 5. The earth is the midſt or centre of the world, and round in forme, as a globe or circle, Esa. 40. 22. It is said to be founded on her bases (even strong foundations, Mic. 6. 2.) that it shall never be moved; Psal. 104. 5. and yet it hangeth upon nothing, Job. 26. 7.

Sets,] that is, each place where waters are gathered together, is

called a *Sea*. Wherefore not only the mayn Ocean, but other lakes and pooles, yea and greater vessels that hold waters, are called *sea*: as the braſen sea which Solomō made for the Priests to wash in, conteyning 3000. bathes of water, 2. Chr. 4. 2. 5. 6. So that which one Evangelist calleth a lake, Luk. 8. 33. an other calleth a *sea*, Mat. 8. 32. And *seas*, (in H. brue *Iamm*) are named of *Majm*, waters, and of the tumultuous noyse which they make. Whereupon the Prophets apply the name of *waters*, and *sea*, to troubles, and troublome peoples: Ier. 51. 42. Rev. 17. 15. Esa. 17. 10. Psal. 61. 8.

V. 11. *yielding*:] Hebr. *making*: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 14. 15. 16. The holy Ghost compareth mans nature hereto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruites, Ier. 17. 7. Mat. 3. 10.

after his kind: ] so that men doe not gather figgs of thoines, nor grapes of the bramble, Luke 6. 44. This also noirth the great varietye of hearbs, weeds, trees of sundry sortes, and different qualities. The like, is after, concerning beasts.

whose seed is,] or, which hath his seed in it selfe: whereby it is continued, and yearly renewed. For by seed sownen, the hearbes and trees spring up again, 1. Cor. 15. 37.

38. And from this worke of God in nature, the Apolle sheweth his work in grace, when the seed of God remaineth in us, 1. Ioh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection: Ioh. 12. 24; 1. Cor. 15. 36. 37.

V. 14. *Lights*,] or *Lighters*, that is, lightsome bodies, or instruments that shew light. This name Paul applieth to the saints, that shine in the world, Phil. 2. 15.

for signes,] to signifie things, both naturall and ordinary; and extraordinary for mercie or judgement, Luke 2. 15. Act. 2. 19. 20. Psal. 65. 9. seasons,]

or

or set times; as summer, winter, spring, and autumn; Gen. 8.12. vwhich come by the course of the sun: the moon also, is for appointed times, Psal. 104. 19. to see the stars and constellations, Job. 3. 31. 32. In Israel also the set times of Gods service were by the, as new moons, & festivites. Num. 28. Of the stars Job saith, God maketh *stars*, (which riseth in September, and beginneth Autumn;) and *Orion*, (which ariseth in December, and beginneth Winter;) and *Pleiades*, (which ariseth in the Spring,) and the chambers of the *Seraphim*, (that is, the southern stars, vwhich are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dogstar, and the like) Job. 9. 9. dyes.) both large dyes, of 24 hours, from sun setting to sun setting, and strict, of 12 hours, from sun rising to sun setting, as is observed before on verse 5. a special use wherof, is shewed in Psal. 104. 19. 23. and years:] that is, and for years, as the Greek translateth it. A proprietie of speech, vnamen a word oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A year, hath the name in Hebrew, of *Changeing*, or *iteration*, vwhich is by the revolutions of the sun, moon and stars. For in saying years, he may comprehend not only the period or circuit of the sun, (vwhich is in 365. days, and 6. hours) but of the other planets also. The Hebrew Doctors say, The months of the year, they are the months of the moon; and the years that we count, they are the years of the Sun. The days of the year of the moon, are 354. The year of the Sun, hath 365. days and a quarter, which is six hours. Maimony in Milin, in Kiddush hachodesh, ch. 1. S. 1. & c. 8. S. 3. & c. 9. S. 1.

V. 16. the greater,] or, the great light; meaning the Sun, Psal. 136. 8. which is called in Hebrew, somerim *Chapman*, the warme-sun, Elai. 30. 26. because none is hid from his heat, Psal. 19. 7. sometime *Cheres*, the quivering-sun, Job. 9. 7. but usually it is named *Shemesh*; that is, a Minister, or servant,

because by it God ministreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. & 33. 14. The Sun is in the midst of the planets as principally; and when he riseth, he is glorious, like a bridegroom coming forth out of his chamber, Psal. 19. 6. and he is the greatest of all the heavenly lights. By the accourt of our Astronomers, the Sun is 165. times greater, and by the Hebrew doctors reckning about 170. time greater than the earth: Maimony in Ieiudei hatorah chap. 3. sect. 8. The name of the Sun, is spiritually applied unto Christ, Mal. 4. 2. whose face appeared like the Sun burning in his strength, Rev. 1. 16. at whose death, this created Sun was darkned at noon day, for the space of 3. howres, Amos. 8. 9. Mat. 27. 45. with him the spirituall Sun, his church is clothed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven, Mat. 13. 43. lesser,] or, little light, that is, the Moon; called in Hebrew, of her fayr whitenesse, *Lebanah*; Song. 6. 9. and of refreshing the earth with her cool influences, *Tarech*, Deut. 33. 14. stars,] which also are, for to rule the night, Psal. 136. 9. called *stars of light*, Psal. 148. 3. Of these, some are fixed, other some, wandering stars, (or planets,) wherunto unstable men are compared; Iudeus. 13. The stars differ one from another in glorie, 1 Cor. 15. 41. and are not for man to number, Gen. 15. 5. but God counts their number, and calleth them all by names, Psalm. 147. 4. and with them, he hath by his spirit, garnished the heavens: Job 26. 13. Some of the stars or constellations, have names in holy scripture, as *Ast*, *Cesil*, *Cinaah*, and *Mazzaroth*, (or *Mazzaloth*.) Job. 9. 9. & 38. 31. Amos 5. 8. 2 King. 23. 5. which we call by other names, *Arietum*, *Oriō*, *Pleiades*, *Planets*, & *Sigures* in the *Zodiak*. They might well be Englished, *waterrstars*, *winterstars*, *Thunderstars*, and the like: for by their rising and influences, storms, tempests, fayr and pleasaunt weather &c., doe proceed by the disposition of God. Consider those places, Job 38. Am. 1.

vers. 17.

17 Ver. 17. *set.*] Hebr. gave them; which word is often used, for setting or putting: as, I have given my spirit, Elai. 42. 1. that is, I have put it, Math. 12. 18. It signifieth also a firm setting; as, thou hast given thy people, 1 Chron. 17. 22. for which in 2 Sam. 7. 24. is written, thou hast confirmed thy people. Accordingly David saith, that God hath firmly conuinced the moon and stars, Psal. 8. 4. Of the stars, with their orbis or spheres, the Hebrew doctors write thus; The spheres are called *Heavens*, and the Out-pred-firmament &c. and there are nine spheres, that which is nearest unto us is called the sphere of the Moon: and the next above it, is the sphere wherein the star called *Cocab*, (or Mercurius.) And the third sphere is that wherein *Nogah* (or *Venus*) is. The fourth sphere hath in it the Sun; the fifth *Maelium* (or *Mars*;) the sixth hath in it the star *Thredek* (or *Jupiter*;) the seventh *Shabthai* (or, *Saturn*;) and the eighth sphere both in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west; and it compasseth all round about, &c. The stars that are all in that one (eighth) sphere, although they be one above another; yet because the spheres are pure and cleare as crystal and as saphire, therefore the stars in the eighth sphere are seen underneath the first sphere &c. None of the spheres, are either leight or heavy, or coloured, red or black or of any other colour: and whereas we see them of a blewe colour, it is only to the appearance of the eye, by reason of the height of the aier. Also they have neither tast nor smell; because these accidents have no place, but in bodies that are beneath them. Maimony in Misra. treat. Ieiudei hatorah; chap. 3. sect. 1. 3.

18 V. 18. over (the day):] or, as the Greek translateth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night: 1 Cor. 15. 31.

20 Ver. 20. the moving things:] or, as the Greek translateth, creeping things. But the Hebrew *Sherefim*, is more large then that which we call the creeping thing: for it conteyneth things moving swiftly in the

waters, as swimming fishes &c. Lev. 11. 10. and on the earth, as running Weasels, mice &c. Lev. 11. 29. and foules alto flying in the aier, Levit. 11. 29. Moving things in the waters there are: *innombrable*; one argument of Gods praise, in Psal. 104. 25. *soul*,] named in Hebrew, *nephesh*, of breathing: and the scriptures apply this word not only to mankind, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The Hebrewes say, *The soule of all flesh is the form thereof*, which God hath given therunto: Maimony in Ieiudei hatorah, ch. 4. sect. 8.

21 V. 21. *Whales*,] or *Dragons*: the Hebrew *Tannin*, is used for both. These are the greatest creatures in the waters, one kind of them called *Lryathan*, is described in Job 41. In the belly of a Whale Ionas lived 3. dayes and 3. nights, Ion. 1. 17. And humane writers testifie, that into the river of *Arabis*, there have come *Whales*, 500. foot long, and 360. foot broad; Plinius hist. b. 32. ch. 1. that they are not without cause called great *Whales*. These *Whales* and *Dragons*, are used in scripture to signifie great Princes, Psal. 74. 13. Ezek. 29. 3. *creeping.*] The Hebrew *remes* which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters: Levit. 11. 44. 45. Gen. 1. 25.

22 V. 22. *Blessed;*] that is, gave power to conferre their kinde by generation, & to increase unto many: for so the word *blessing*, is often applied unto multiplication, Gen. 24. 60. Psal. 128. 3. 4. This word is also largely used, for Gods gracie giving of all good things earthly or heavenly, Gen. 24. 35. Dent. 18. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: see Gen. 14. 19. 20.

24 V. 24. *crested.*] in Greek it is translated *overfooted beasts*. The Hebrew *Behemoth*, is generally all beasts of the greater sort, whereof the Elephant is called *Behemoth*, Job 40. 15. The Apolle once translateth it in Greek *Therion*, which properly is *over bristled*: Heb. 12. 15. qd. from Exod.

B 19. 1. 3.

19.13. beast:] or, wild-beast: named in Hebrew of life or livelynes, which is most seen in the wild beasts. In Pirkei R. Eliezer, chap. 11. the Jew doctors say, *Twelf that were created out of the earth, their soules and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is sayd in Psl. 104.29.] how takest away their spirit, they dye: and an other scripture sayth, (Eccle. 3.11.) and the spirit of the beast, that goeth downward to the earth.*

Verf. 26. Let us] This is meant of the three in heaven, the Father, the Word, and the Holy spirit, which three are one, 1 Ioh. 5.7. Hereupon he is called God our makers, Iob. 35.10. Psl. 149.2. After the world was made and garnished, the holy Trinitie mentioneth the making of man, the excellente creature under heaven: he is fearfully and marvelously made, Psl. 139.14.

Man] or earthly-man: in Hebrew Adam: so called of Adamah, that is red-mould or earth; because of his body was created, Gen. 2.7. It was the name of the woman also, Gen. 5.2. and so of all mankind, usually called Adam, and Adams sons, Gen. 9.6. Psalm. 11.4. our image,] the image of the holy Trinitie: whereby man in nature, knowledge, righteousness, holynes, glorie &c. resembled God his Makers. See Gen. 9.6. Iam. 3.9. Colof. 3.10. Ephel. 4.24. 1 Cor. 11.7. 2 Cor. 3.18. The Hebrew Doctors say, *The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme, it is sayd, Let us make man in our image &c.* R. Mo. Maimony in Misn. treat. Isufet hatorah, chapte. 4. sect. 8. Also this Image and likeness is sayd to be in man, for the understanding minde which is in him, such as is not in other living creatures. R. Menachem Rakunat, on Gen. 1. The heathens opinion agreed hereunto, as Proclu sayth, *The mind that is in us, is an image of the first minde; that is, of God. Man is also called of the Hebrews Olam hakaton, of the Greeks Macrocosmos, that is, A little world: for he hath in him the bewtie of things without life; even the chiefeft, as of the Sun,*

Moon and Starrs, &c. Eccle. 12. 1. Gen: 37.8. 9. Ezeb. 28.13.14. he hath growth as plants, Gen. 38. 11. & 49. 22. sense and sensible properties, with beasts, Gen. 49. 9.17. 2 Sam. 23. 20. reason and wildernes with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all.

Let them have,] that is, man & woman, with their posterite; for if the root be holy, so are the branches, Rom. 11. 26. Adam had Gods image and glorie, for him and his, if he had stood in his integritie: but falling, he lost them from him and his, Rom. 5.12.17.18.19. Howbeit, in the dominion and glorie of man and woman, there is inequality, 1 Cor. 11. 7. 8. 9. 1 Tim. 2. 12. 13.

Vers. 27. Created:] By reason of the excellencie of man above all earthly things, and of Gods image in him: the name Creature is appropriated unto him, as often in the Hebrew Doctors writings, so by Christ and his Apostles; every creature, that is, every man: Mar. 16.15. Colof. 1.23. So, all living; for all men, Gen. 3.20. because the most excellente life is in man. male:] or, a male and a female, meaning one and not more females for a male. This beginning of mans creation, Christ allegeth against unlawfull divorces, and taking moe wives then one, Mat. 10.6. See also Malac. 2. 15. And when a thing is set down thus singularly, it is often to be restrained unto one. This the scripture sheweth in repeating matters; as, a loaf of bread and a flagon of wine, 1 Chron. 16. 3. which an other Prophet writeth thus, one cake of bread, and one flagon of wine: 2. Sam. 6.19. So the law, him shalst thou serve, Deut. 1.13. Christ restrayneth to him only; Mat. 4.10.

V. 28. subdue it:] or keep it in subjection: the Greek translateth, exercise dominion over it. Subduing, meaneth such a prevailing and possesing, as a master hath over servants, Ier. 34. 11. 16. 2 Chron. 28.10. Neh. 2. 5. For this state of man, made a little lower then the Angels, but crowned with glorie and honour, and set over the

the workes of Gods hands; David lawdeth the Lord, in Psalm. 8.

31 V. 31. every thing:] or, as the Greek translateth, all things. very good:] or, veremently good; and so pleasing and profitable; see before in v. 4. This sheweth that syn and evil was not of God, or by the work of his hands: but came in after, by the creature it self, falling from God, Eccle. 7.31. the sixth day.] According to this number of dayes in the creation of the world, the Hebrew doctors have guessed at the number of yeres, that the world should continue: they say it is a tradition of Rabbi Elias; Six thousand yeres shall the world be, and then it shall be destroyed. Two thousand, empty; (that is, before the promise unto Abraham,) two thousand, the Law, (the time of Circumcision,) and two thousand the dayes of Christ: and for our iniuries (say they) which are many, they that are past, and the Christ is not come: Talmud in Sanhedrin, chap. Chetek. This conjecture, some doe the more regard, both because it is a testimonie, that the Christ is long since come, even by the Iewes own tradition; and because it is written, one day u with the Lord, as a thousand yeres; and a thousand yeres, as one day: 2 Pet. 3.8. Wee may compare with these six dayes, the six ages of the world, as they are manifestly distinguished in scripture. The first frō Adam, to Noe Flood, which was of ten generations: this is called the old world, 2 Pet. 2.5. The second, from the Flood, unto Abraham, which was also of ten generations: at him the new Testament beginneth the genealogie of Christ, Mat. 1. 1. 2. The third, from Abraham to David, fourteen generations. The fourth, from David unto the captivite of Babylon, fourteen generations. The fifth, from the captivite of Babylon unto Christ; fourteen generations; all which are so reckned by the Holy Ghost, in Mat. 1. 17. The sixt, is the age after Christ, called the last dayes, Heb. 1. 2, the last time, 1 Pet. 1. 20. 1 Ioh. 2. 18. after which, remayneth the Rest (or

Sabbatisme) for the people of God, to begin at our Lords second coming, and to continue for ever: 1 Thel. 4.16.17.

The 7. day is sanctified for a Sabbath. 4. The manner of the creation. 8. The planting of the garden of Eden, 10. and therer theroft. 17. The tree of knowledge only forbidden. 19. Adam nameth the creatures. 21. The making of woman, and institution of mariage.

1 And the heavens and the earth were finnished, and all the host of them. And in the seventh day, God had finnished his work, which he had made: & he rested in the seventh day, from al his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested, from all his work, which God had created and made.

2 The 4. are the generations of the heavens and of the earth, when they were created: in the day that Ichovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herb of the field, before it grew up: for Ichovah God had not caused it to rayn upon the earth; and there was not a man, to till the ground. And a mist went up from the earth; and watered the whole face of the earth. And Ichovah God formed man, dust of the earth; & inspired his nostrills, with the breath of life: and man was a living soule. And Ichovah God planted a garden in Eden, eastward: and there he put, the man whom he had formed. And Ichovah God B 2 made

made to grow up out of the ground, every tree desirable for sight, and good for meat: and the tree of life, in the midst of the garden; and the tree of the knowledge of good and evil. And a river went out of Eden, to water the garden: and from thence it was parted, and was to four heads. The name of the one, Pison: the same is it that compasseth the whole land of Havilah, where there is gold. And the gold of that land, is good: there is Bædium, and the Beryll stone. And the name of the second river, Gihô: the same is it that compasseth the whole land of Cush. And the name of the third river, Hiddekel: the same is it that goeth to the east of Assyria: and the fourth river, is Euphrates. And Iehovah God, tooke the man: and put him in the garden of Eden; to till it, and to keep it. And Iehovah God, commanded the man, saying: of every tree of the garden, eating thou mayst eat. But of the tree, of the knowledge of good and evil, thou mayst not eat of it: for, in the day thou eatest of it, dying thou shalt dye. And Iehovah God sayd, It is not good the man should be, himself alone: I wil make for him an help, as before him. And Iehovah God had formed out of the ground, every beast of the field, and every foule of the heavens; and brought them unto Adam, to see what he would call them: and what-  
ever Adam called each living soule, that was the name thereof. And Adam called names, to all cattle, and to the foule of the heavens, and to every beast of the field: but for Adam,

he found not an help, as before him. 21 And Iehovah God, caused a deep-sleep to fall upon Adam, and he slept: and he took one of his ribbes, and closed up the flesh in the stead therof. And Iehovah God, builded the rib, which he had taken from Adam, to a woman: and he brought her, unto Adam. And Adam sayd, This now, is bone of my bones, and flesh of my flesh: she shal be called Woman, because she was taken out of Man. Therefore shall a man leave, his father and his mother: and he shall cleave to his wife, and they shal be, one flesh. And they were both of them naked, Adam and his wife: and they were not ashamed-of-themselves.

## Annotations.

I F **tressed;** or, **akdoen, perfected, hoff;** For armie, called in Hebrew *Saba*, which meaneth *an armie standing in order, or battle ray*. The Greek here translathet it, *garnishing, or furniture*. Hereby is meant all creatures in the earth and heavens, which stand as an armie, servants to the Lord, Psal. 119.91. And by him comanded, Esa. 41.12. The Angels are of this armie, 1 King. 22.19. and are called *the multitude of the heavenly host*, Luk. 2.13.15. and they were (by likelihood) created with the heavens, in the first day, because those morning stars and sons of God, did sing and shout, when God layd and fastned the foundations of the earth, Job 38.4.6.7. The stars, and furniture of the visible heavens, are also Gods host, Esa. 34.4. Deut. 4.19. and the stars in their courses, fought against Sisera, Jdg. 5.20. The Israelites comming out of Egypt, are called the Lords hosts, Exod. 12.41. Hereupon he is often named the *Lord of Hosts*, or *of Sabbath*: and the Apostles in Greek sometime keep the Hebrew name,

name, *Lord of Sabbath*, Rom. 9.29. Jam. 5.4. sometime they translate it, *Lord God Almighty*. Revol. 4.8. from Esa. 6.3.

2 V. 2. **seventh day:**] The Hebrew *shab-lang*, (from which the German word, *siben*, and English *seven*, are derived,) hath the signification of *fulness*; and is a perfect and complete number, after which we begin agayne with the first day of the week. Therfore *seven*, is used for *many*, ex a full number, Gen. 33.3. Lev. 4.6. 1 Sam. 2.5. 1st. 15. 9. Prov. 26.25. And many mysteries are throughout the scripture, set forth by the number of 7, as in the feasts and sacrifices of Israel, Deut. 16.3.8.9.15. Numb. 28.19. & 29.12.32. especially in the book of the Revelation. See also Gen. 21.31. The Greek interpreters, translated the *first* day, for the *seventh*: lest the heathens should think, (misaking the phrase,) that God wrought upon the Sabbath. **rested:**] or, **sabbatized**, that is, **kept sabbath**: for of this Hebrew *sabbath*, it is called the *Sabbath* (or *Rest*) day. God rested (or ceas'd) from making moe creatures, Exod. 20.11. Heb. 4.3. though as touching the preservynge, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, Ioh. 5.17. Gods Sabbath, was also his *rejoycynge in his works*, Psal. 104.31. and this the Chaldee paraphrast observed here, saying, and God deliyed the seventh day, in his work which he had made, and rested. This resting, is spoken of God, after the manner of men; and implieth not any wearines in him; for the *Creator of the ends of the earth*, faulneth not, neither is weary; Esa. 40.28. **work:**] generally put for *works*; as the Apostle expounds it, in Heb. 4.4.

3 Ver. 3. **And God blessed:**] in Exod. 20.11. it is sayd, *Therefore God blessed*, that is, because he himself rested in the seventh day, therfore he blessed and sanctified it unto man; wherupon the *Aposells rea-then*, he that is entered into his rest, he also hath ceas'd from his own works, as God did from him; Heb. 4.10. and he blessed the 7. day by

giving it this singular privilege, to be a day of rest and holynes, of deliyte and of feasting unto the world; Exod. 20.10.11. Nehem. 9.14. Esa. 58.13. Levit. 23.2.3. Wherefore this day is not described by *evening and morning*, as were the other six, which consisted of light and darkness; but this is all day (or light), figuring out our perpetuall joyes; and so Exod. 14.6.7. Revol. 21.25. And lo the Hebrew doctors understood it of the world to come: for in *Bresheit rabbah* they say; *The blessing of the Lord, it maketh rich*, (Prov. 10.12.) *this is the Sabbath day, as it is written, And God blessed the seventh day*, (Gen. 2.3.) *he calleth the Sabbath, the Blessing of the Lord, because it is received from the Blessing that is on high; therfore he sayth, It maketh rich, because it is the abundant wealth of the world*, &c. And if we expound the *seventh day*, of the *seventh thousand of years*, which is the world to come, the *expedition is, and he blessed, because in the seventh thousand, al. scules shalbe bound in the bundle of life*; for *ther shalbe there, the augmentation of the Holy ghost, wherein we shal deliyte our selves*; and so to *Rabbines of blessed memorie, have sayd in their Commentarie*; God blessed the *seventh day*, the *holy God blessed the world to come, which beginneth in the seventh thousand (of years)*. Compare the last note on Gen. 1.31.

**sanctifie:**] or, **hallowed**; that is, separated it from common use and work, unto his own service alone: that it might be a signe unto men that they shoulde enter into his Rest (or *Sabbatism*). Heb. 4.9. and that the Lord their God doeth sanctifie them, Ez. k. 20.12. and thus the *Sabbath was made for man*, Mar. 2.27. **and made**] Heb. **to make**; that is, **to exist and be**, and that perf. glori and gloriously, as by divine power of creation. Or rather created and made, perfectly and excellently: for so the Hebrew phrase may be explained, as in 1 Chron. 13.9. Vzzah put forth his hand to hold the Ark, for which in 1 Sam. 6.6. is sayd, **and held it**; So in Exod. 17.10. Making also is often used for perfeling, polishing, magnifying, Exod. 36.2. Ezek. 41.28. 19.1.

18. 19. 1 Sam. 12. 6. Psal. 118. 24. The Greek translatheth, which God had begun to make.

V. 4. the generations: ] the Greek turneth it, the book (or storie) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speake of the beginning and gendering of the dew and frost, Job. 38. 28. 29. of the bearing and bringing forth of the earth, Psal. 90. 2. and of that which a day may bring forth, Prov. 27. 1. the day: ] that is, the time: so day is used for the time wherein any thing is done; as the day of salvation, 2 Cor. 6. 2. thy thy day, Luk. 19. 42. and sundry the like.

Iehovah: ] This is Gods proper name, Exod. 15. 3. the force wherof is opened in Rev. 1. 4. 8. & 17. 17. & 16. 5. by He that, that was, and that will be, (or, is to come.) It cometh of Hayah, he was: and by the first letter י, it signifieth he will be; and by the second Ho, it signifieth, he is. This the Hebrew doctors acknowledge; for R. Bechai, (on Exodus, fol. 65.) layth that these 3. times, past, present, and to come, are comprehended in the proper name [Iehovah,] as is knowne unto all.

It implieth also, that God hath his being or existence, of himself, before the world was; Elai. 44. 6. that he giveth being unto all things; for in him, they both are and consist, Act. 17. 25. that he giveth being to his word, effecting whatsoever he speaketh, Exod. 6. 3. Elai. 45. 2. 3. Ezek. 5. 17. And thus it differeth from Adonai Lord; which is Gods name, of his sufficiency & dominion: wheras Iehovah, is his name of existing or being, to which agreeith that name Elyah, 7. ani, (or 17. ille) Exod. 3. 14. and Iehovah, Gen. 15. 2. & 7. 6. Exo. 15. 2. Howbeit the Greek version, turneth Iehovah Lord, as well as Adonai: and the New Testament often followeth the same; as; the Lord sayd to my lord, Marth. 22. 44. for that which is in Hebrew, Iehovah sayd to my Lord, Psal. 110. 1. and many the like. Which is to be observed in the Apostles writings, for the understanding of sundry

speeches; as Rom. 10. 9. if thou shalte confess that Iesu is the Lord; that is, Iehovah (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3. no man can say that Iesu is the Lord, (that is, Iehovah) but by the holy Ghost. Many times they use God, in stead of this name Iehovah; as 2 Sam. 7. 3. Iehovah is with thee: for which in 1 Chron. 17. 2. is written, God is with thee. 2 King. 11. 10. the house of Iehovah; for which, in 2 Chron. 23. 9. is, the house of God. So, the mouth of Iehovah, Deut. 8. 3. is interpreted, the mouth of God, Math. 4. 4. and beliefe in Iehovah, Gen. 15. 6. is beliefe in God, Rom. 4. 3. Iam. 2. 23. Iehovah hath given me, Elai. 8. 18. is, God hath given me, Heb. 2. 13. And this is the name not only of God the Father, but also of the Son, and of the Holy Ghost, as in Ioh. 1. 1. 4. 31. Act. 28. 25. 26. compared with Elai. 6. The Iewes at this day, hold it unlawfull to be pronounced so as it is written; but read Adonai Lord, for it. But in the sanctuarie they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23. — 27. Talmud in Sotah, ch. 7. fol. 37.

V. 5. plaine] or tree, as the Chaldee interprets it. A generall word, theretofore the Greek translatheth it green thing, before it was] or, which was not yet: neyther should have been, had not God made them by his word: who still causeth such things to grow, Psal. 104. 14.

caused it to rayn:] which rayn, is the ordinary meanes to make the earth fruitfull: Job. 38. 25. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rayn, Ier. 14. 22.

V. 6. And am [it]: ] or, vapour: the Chaldee calleth it a cloud; the Greek, a fountain. As being the original matter of the rayn: for by vapours ascending from the earth and sea, rayn is ingendred, and poured out on the earth, Psalm. 135. 7. Amos 5. 8. 1 King. 18. 44.

V. 7. formed man] or, the earthly man, Adam. Hereupon it is sayd; we are the clay, and thou (Lord) our former, (or potter:) Elai. 6. 8. dust] or, mould; that is,

of the dust, as Ecclef. 3. 20. but the speech is forcible, noting mans base originally, wherof he was after put in mind, Gen. 3. 19. and we all, Ecclef. 12. 7. Hereupon Paul sayth, the first man was of the earth, dustie; 1 Cor. 15. 47. and we are sayd to dwell in houses of clay, and to have our foundation in the dust, Job 4. 19.

inspired:] or, blew. This theweth mans spirit not to be of the earth as his bodie; but of nothing, by the insufflation of God; and so differing from the spirit of beasts, as Solomon obserueth, Ecclef. 3. 21. This word is used also, when Christ (for to make men new creatures by the preaching of the gospel,) inspired his Apostles, with the holy Ghost, Ioh. 20. 22. The Rabbines lay; The form of the soule (of man) is not compounded of the elements, &c. but it is of the Lord from heaven. Therefore when the materiall body, which is compounded of the elements is separated, and the breath periseth because it is not found but with the body, and is needfull for the body in all the actions thereof, this (essentially) for man destroyed & so continueth for ever, even for ever and ever. This is that which Solomon by his wisdom sayd, (in Ecclef. 12. 7.) and dust shall return unto the earth as it was; and the spirit shall return unto God, who gave it. Maimony in Misra, in Iesuferi hatorah, ch. 4. f. 9. breath of life:] or, spirit of lives: whereby is intimated, one spirit or soule to be in man, which hath sundry faculties and operations. The breath here is in Hebrew Nefhamah, which hath affinitie with Shamayim heavens: usuliy it signifieth eyther the breath of God or of men, not of other things: and so it is put for mans minde, or reasonable soule: and the Latine word Mens, minde, is of the same consonant letters that the Hebrew, and of it derived. And this Minde is the Lords candle, searching all the inward rooms of the belly, Prov. 20. 27. The Hebrew liver, is by the holy Ghost translated in Greek, life, Act. 2. 28. from Ipal. 15. 11. and it is so named in the forme plural, because in life, there are many operations, changes, occurrences &c., that doe fall out.

and man:] or Adam: which Paul openeth thus, the first man Adam: 1 Cor. 15. 45. was, ] or, was to, that is become a living soul. The word to, as it is often expressed, so is it sometimes omitted in the Hebrew text: as; 2 Chron. 18. 21. I wilbe to (or for) a lying spirit: which in 1 King. 21. 22. is written, I wilbe a lying spirit. Unto this living soule, Paul opposeth the second Adam, Christ, who is a livemaking spirit, 1 Cor. 15. 45. where he compareth living or quick, with livemaking, or quickning; & soule, with spirit; as also the souly (or natural) body, with the spiritual, ver. 44. 46. So by living soule, here is meant, the naturall estate of life in this world, where men doe eat and drink, procreate children &c.; which in the world to come, shal be otherwise, when this animallite, or souly state, shal be changed into spirituallite. As for the term of this our souly, or natural life, it durseth while our breath is in us, and the spirit of God in our nostrils, Ioh. 17. 3. for the breath of the Almighty, giveth us life, Job. 33. 4. And here, for a living soule, the Chaldee translateth speaking, that is, reasonable; because man hath a tongue reasonable, whereby he speaketh: so differing from dumb beasts; Psalm. 32. 9. 2 Pet. 2. 16. The Hebrew Doctors say; the form of the inferior Adam, mystically signified the forme of the superior Adam: R. Menachem on Gen. 5. 1. The mystery is opened by th'Apostle thus, The first man of the earth, earthly: the second man, u the Lord from heaven; 1 Cor. 15. 47.

V. 8. a garden:] called here upon, the garden of Iehovah, Gen. 13. 10. the Greek translatheth it a paradise; which name is borrowed from the Hebrew paradise, that signifieth an orchard, Song. 4. 13. Ecclef. 2. 5. This place for the pleasauntnes of it, is made a figure of heaven, named paradise, in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the church of Christ, Revel. 21. & 22. So the hebreu doctors gathered from Song. 4. 12. that this garden signified the church of Israel. R. Menachem, on Gen. 1. 8. in Eden:] a countrie in the upper part of Chaldea, mentioned in Elia,

Esa. 35.12. Ezek. 27. 23, and elsewhere. Eden signifieth Pleasure, (of it, the Greeks name Pleasure, Hedone;) & the name sheweth it to be the pleasantest part of the world; wherefore comparisons are made by it, Esa. 31.3. Ez. k. 31.16.18.

Ver. 9. desirable:] that is, goodly, pleasant, tall, excellent; as Cedars and the like. See Ezek. 31.8.18.

*tree of life:*] which w.s continually flourishing and fruitfull; unto which the scripture seemeth to have reference, in describing the spirituall Paradise under the Gospell, mentioning the *tree of life*, which bare twelve manner of fruits, and yielded her fruit every moneth, and the leaves of the tree were for the healing of the nations, Rev. 22.2. This was unto Adam a symbolical tree, a signe not onely of a blessed naturall life in Paradise for a time, but of a spirituall life after in Heaven for ever, if he continued in obedience to his creator. For as the *bread of life*, is that which giveth life eternall to them that eat of it, Ioh. 6.48. 50.51. so this *tree of life* signified the like, as God himself after sheweth, Gen. 3.22. Compare also Prov. 13.12.

*midst of the garden:*] the Greek syth., of the paradise; which the Holy Ghost followeth in Rev. 1.7. saying, to him that overcometh, I will give to eat of the *tree of life*, which is in the midst of the paradise of God. The word *midst* often signifieth no more then within; as in Gen. 4.18. *amidst* the same citie, that is, within the same. So, in the *midst* of thorns, Luk. 8.7. is, among (or into the) thorn, Mat. 4.7. And the *tree of knowledge*, is sayd also to be the *midst* of the garden, that is, within it; Gen. 3.3.

*the knowlde of god and evill:*] so named, because Gods law which forbud man to eat of this tree, shoulde teach what is good and evill; be a rule of ob-sience, the shewing mans goodness and righteouesnes, if he did obey, (as Deut. 5.25.) or his evill, if he did transgresse; for the knowledge of *you*, is by the law, Rom. 3.20. Also knowledge, is vied for sense, or experience. Gen. 12. 12. Song. 6.11. Esa. 59.8. and

sometime for most neet union and conjunction, Gen. 4.1. and this tree might so have the name of the event, because Adam by eating of it, brought evil into the world, was commingled and defiled with it, and felt the misterie of it in his own conscience and experience: Gen. 3.6.7. The Greek translatcheth, *a tree to know that which may be knownen, of good and evill:* and the Chaldee thus, *a tree of wroght fruit they that eat, shall know the difference between good and evill.* So in Thargum Ierusalem like-wise.

V. 10. *to water:*] From this river, and the use of it in paradise, the scripture speaketh of Gods spirit, and graces in his Church; as, *the pure river of the water of life*, Rev. 22.1. *the river of God full of waters*, Ps. 65.10. *the river whose streames make glad the citie of God*, Psal. 45.5. See Ioh. 7.38.39.

*was to,*] that is, became into 4. heads, meaning 4. beginnings of other rivers.

V. 11. *Pison:*] or, as in the Greek, *Phison:* it is so called of the multitude or increase of waters. The scripture elsewhere speaketh not of it. *[compasseith:]* This word is sometime used for turning and passing along by, though not round about; as in Ios. 15.3. & 16.6. where the Greek translatcheth it *periresthai, paſtai:* and so it may be taken here. *Havilah:*] in Greek *Eulat.* This was the name of two men, one the son of *Cash*, the son of *Cham*, the son of *Noe*, Gen. 10.7. the countrie where he dwelt, was called by his name, and that is ihere mentioned, & after in Gen. 25.18. 1 Sam. 13.7. Another *Havilah* was the son of *Lokian*, the son of *Heber*, of the race of *Sem* son of *Noe*, Gen. 10.20. His countrie besetteth him, in the east Indies.

V. 12. *good:*] that is, fine, precious: so in 2 Chron. 3.5. *Belium:*] the name of a tree, and of a sweet gumme that runneth from it. The Hebrew name is *Bidach:* and some think it to be a kind of peal: the *Metha* was like unto it, and the colour white, Num. 11.7. Exod. 16.31.

*Beryl:*] a precious stone called in Hebrew *Shoham:* which the Greek in Exod.

18. 10. *translateth a Beryll:* the Chaldee calleth it *Burla;* & the Arabik *Al Belor.* On two of these stones, the names of the 12. tribes were graven, and born on the high priests shoulders, Exod. 28.9. 10. see the notes there.

13. *Gibon:*] in Greek *Gow:* a river about the land of *Culch.* There was also another river *Gibon* in Canaan, neere Ierusalem, wherof see 2. Chron. 32.30.

*Cush:*] the son of *Cham*, the son of *Noe*, Gen. 10.6. whose posterite in these parts of the world are called *Ethiopians:* and so the Greek here translatcheth *Ethiopia.*

14. *Ver. 14. Hiddekel:*] The signification of this word is of *sharpnes & lightnes:* for it was a swift running river. The Greek translatcheth it *Tigris*, the *Tigre*, which is the name of a beast very light of foot, as Plinie sheweth, in b. 8. chap. 18. *Tigris* also in the Medes and Persian tongue, signifieth *an arrow*, saith Pliny, b.6.c.17. and Q. Curtius b.4. speaking of this violent river. By it, Daniel saw visions of God, Dan. 10.4. The Chaldee calleth it *Diglat:* wherupon the Latines also named it *Diglat:* Plinie, in b. 6. ch. 17.

*Affryia:*] in Hebrew *Affur:* he was the son of Sem, the son of *Noe*, Gen. 10.22. of whom, his country was called *Affryia*, famous through all the Scripture; which usually nameth countries, and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. & 19.37. *[i. Euphrates:]* Hebr. it is *Phrath:* which river the new Testament calleth *Euphrates*: *Reu. 19. 14.* It hath the name of *Encrese:* for the waters thereof were mighty, by snow melting from the mounts of Armenia, and doe make the country fruitfull. This is called the *great river*, Deut. 1.7 & 11.24. Rev. 9.14.

15. *Ver. 15. garden:*] in Greek, *paradise.* *to till:* i.e. to dress: the Greek faith, to labour in. The Hebrew Doctors apply this mystically to Adams labour in, and keeping of Gods law; *Piske R Elizcor*; chap. 12. *And that the morall Law, and work therof:* was written in his hart, is manifest:

feeling the same yet remaineth in the corrupted harts of men, Rom. 2.14.15.

Ver. 16. commanded:] Besides the law of nature, graven on Adams hart, whereby he was bound to love, honour and obey his Creator: God here giveth him (for a trial of his love,) a significative Law, concerning a thing of特 felic indifferent, but at the pleasure of God made unlawfull & evill for man to doe; that by observing this outward rite, he might testifie his willing obedience unto the Lord. See 1. Sam. 15.22.23. *eating thou mayst eat:* ] that is, mayst, (or shalt) freely eat: thus God first sheweth his love and liberality, before he makes any restraint. The doubling of words is often used in Scripture, for more earnestesse and assurance, and in things to come, for to signifie speedy performance, Gen. 41.32. Sometime God altereth this manner of speaking, into other the like: as 2. King. 14. 10. *smiting thou hast smitten:* for which in 2. Chron. 25. 19. is written, *thou sayst, lo! he hath smitten.* So, *Building I have builded,* 1. King. 8. 13. or, as in 2. Chron. 6.2. *and I, I have builded.* Sometime the doubling of the word is omitted; as, *bath any delivering delivered?* 2. King. 18.33. *which* an other prophet writeh thus, *bath any delivered?* Esa. 36.1.8. In translating also, God useth sometime the phrase which we follow here; as in Heb. 6. 14. *blessing I will bless thee, and multiplying I will multiply thee:* translated into Greek, frō Gen. 22.16 *Seing I have seen.* Act. 7.34 from Ex. 3. 7. Sometime otherwise; as, *shot through with darts;* Heb. 12. 20. for that which is in Hebrew, *shooting shot through:* Exod. 19.13.

Ver. 17. *But of:*] Hebr. *And of:* and, is oft used for *but*, translated in the Greek version, Esa. 10.20, and by the holy Ghost in the new Testament; as 1 Pet. 1.25: from Esa. 40.8. Heb. 1.11.12. from Psal. 102. 27. 28. So here again, in v. 20. End in Gen. 3. 3. *and 4v. 10. and in many other places.* *thou mayest not I or, thou shalt not eat.* This law was given both to the man and woman; which were both cal-

led Adam, Gen. 3. 2.) & the woman confesseth so much, Gen. 3. 3, and the Greek version here manifesteth it, saying, *ye shall not eat,* *dying thou shalt die;* that is, *shall surely and soon die;* or, as the Greek translateth, *ye shall die the death.* Under the name of Death, the Scripture comprehendeth dead y plagues, as the punishment of Egypt with Locuts, is called a death, Exod. 10. 17. Also, toward abomination, fears, &c., Nibuls hath dyed him, 1 Sam. 25. 37. Likewise outward deadly dangers, and miseries; as Paul was in death oft., 2 Cor. 11. 23. It is also used for death in sin, when men are alienated from the life of God, Ephes. 2. 1. & 4. 18. And for the dissolution of mans soule and body, which we commonly call death, when the *soule* (or spirit) goeth out of the man, Gen. 3. 18. Psal. 146. 4. And finally, death is the perdition of body and soule in hell, which is eternal perdition from the presence of the Lord, and called, the second death, Mat. 10. 28. 2. Toss. 1. 9. Rev. 20. 6. 14. These, and whatsoever else mortality, misery, death, the Scriptures mention: are implied in this judgement here threatened upon disobedience: Rom. 5. 12, beside miserable bondage under him which hath the power of death, *that is the devil;* Heb. 2. 14. 15. On the contrary, here is implied upon condition of his obedience, the promise of eternal life, wherof the tree of life was a signe, Gen. 3. 22. So Paul opposeth death, as the wages of *for an eternal life,* as the gift of God; which now since mans fall, is only by Christ, who giveth us to eat of the tree of life: Rom. 5. 23. Rev. 2. 7. The Hebrew doctrs also say, After the opinion of our Rabbins of blessed memory, if [Adam] had not sinned, hee had never dyed; but the breath which he was inspired with, of the most high blessed God, should have given him life for ever and the good will of God, which he had in the time of his creation, had cleaved unto him continually, and kept him alive for ever. R. Menachem, on Gen. 1. 17.

18

Ver. 18. *himself alone:*] or, *alone as the Greek translateth it:* so 1. King. 19. 10.

I am left *my self alone:* for which Paul saith, *I am left alone:* Rom. 11. 13; God who made other creatures male and female together, did not so in mankind: which Paul observeth, saying, *Adam was first formed, then Eve,* 1 Tim. 2. 13, making it one reason of the womans subjection, *as before him.* The Greek here translateth it, according to him; and in the 20. verse, *like unto him:* meaning, one that should be as his second self, like him in nature, knit unto him in love, needfull for procreation of seed, helpfull in all duties, present alwaies with him, and so very meet and commendious for him. The Apostle hence giveth another reason of the womans subjection, in that *the man was not created for the woman, but the woman for the man,* 1 Cor. 11. 9:

19. Ver. 19. *them unto Adam:*] or, *unto the man:* but the Greek version, keepeth the Hebrew name *Adam:* and addeth the word *them:* for to make the sense plaine. So the Holy Ghost sometimes doth, in repecting matters; as *hee blessed and brake,* Mat. 14. 4. 9, that is, *and brake them:* Luk. 9. 16. *Show to the Priest,* Mat. 1. 44, that is, *shew thy selfe,* Mat. 8. 4. See also Gen. 31. 42.

20. Ver. 20. *he found no:*] that is, *the man found nota* meet help for himself, among all the creatures; therefore, the woman when she was made, was the more acceptable. Or, as the Greek translateth, *there was not found an helper like unto him.* So in Gen. 15. 6, *he imputed it,* is translated *it was imputed,* Rom. 4. 3. See also Gen. 6. 10, and 16. 14.

21. Ver. 21. *a dead sleep:]* this the Greek calleth *an ecstacy, or transe;* which the Scriptures shew

to have fallen also on men, when they did see visions of God, as Gen. 15. 11. Act. 10. 10. In such *deep sleep,* the sensis are all bound up, as i. Sam. 16. 12.

22. Ver. 22. *builted:]* To build the rib, to a woman, is to make, or create a woman of it, as with special care, and art, and fit proportion. Hereupon our bodies are called *bosier,* Job. 4. 19. 2. Cor. 5. 1. And although by *building,* is meant *making,* (as the Lord will build thee an house,) 1. Chron. 17. 10 is the same, that *he will make thee an house,* 1. Sam. 7. 11, yet by the many words used in the generation of mankind, as *creating,* Gen. 1. 27, *making,* Gen. 1. 26, *forming,* and *inspiring,* Gen. 1. 7, and now *building:* Moses would set forth this wondrous workmanship, which the Psalmist so laudeth God for, Psal. 139. 14.

23. Ver. 23. *he brought:*] God her builder, was also her bringer, and so her conyjour in marriage with the man, Act. 19. 6, & the Scripture noteth a wife, to be a speciall favour of the Lord, Prov. 18. 22. & 19. 14. Hee also blessed them together; as Gen. 1. 22, wherby may be seen, how stolens changeth the order in this chapter; enlarging things here, which before he had touched briefly.

24. Ver. 23. *This now:*] or, *this time:* this once; *flesh, &c.:* Hereto Adam shewed, both his thankfulness to God, and love to his wife; and from hence Paul teacheth, that men ought to *love their wives as their own bodies,* for no man ever hateth his own flesh, Eph. 5. 28. 19. The like speeches are used of persons near a kyn, that th y are their bone and their flesh, Gen. 29. 14. Judg. 9. 2. So the Apcle thus, setteth forth Christs mystical unien, with his Church, that we are members of his body, of his flesh, and of his bones, Eph. 5. 30. *woman:*] or, *Mannus,* of man; as in Hebrew she is called *Ishah,* of *Ish,* which word *Ish,* hath the signification of strength and valour: so that the Scripture useth this word, *shew your selves men;* for, *be ye strong, or courageous,* Esay 46. 8. 1. Cor. 16. 13. And it hath affinity with *Ish,* which in Hebrew is *ye-*

*for bear in man,* caus eth strength and courage. Therfore as Adam is used for base man, born of adam h, the earth : so *Ish,* is used for noble men, Psal. 49. 3. Also *Ish,* is used both for man & husband; and *Ishah,* both for woman and wife; as in the verses following. *out of man:*] The Greek translateth, *out of her man;* and the Chaldee, *out of her husband.* Hence is a third reason of womans subjection, because the man is not of the woman, but the woman of the man, as Paul saith, 1 Cor. 11. 8.

25. Ver. 24. *leave his father & his mother:*] This is a perpetuall law, given of God, as Christ sheweth, Mat. 19. 4. 5, and teacheth that the band of marriage, is the necest conjunction in the world, and all societies rather to be left, then this between man and wvfe, vwho may not depart one from an other, 1. Cor. 7. 10, 11, as they doe depart from their parents, Gen. 24. 58. 59, and 31. 14. Lev. 22. 12. 13. The like is observed in the spiritual marriage, between Christ and his Church. Psal. 45. 11. 12. The Chaldee translateth it, *he shall leave the bed of his father & mother.* And the Hebrew Doctors gathered from hence a law unto all Adams sonns, against unjust carnall copulations, and incestuous mariages, vwith a mans fathers wife, or mother in lavy; and with his own mother; as after, by he shall cleave to his wife, (they say) is forbidden any other mans wife; and all pollution with the male, and likewise with beasts. Maim. in Misn. book 14. treat of Kings; chap. 9. 5. *to his wife:*] or, *to his woman;* for it is the same word *Ishah,* used before in ver. 23, and by his woman, hee sh. vwy there is no lawfull conjurion for a man, but with one, and the a wife, become hu by mariage. Wherefore all other women, are in this respect called strangers to him, Prov. 5. 3. 18. 20. And for shall cleave, the Greek sayth *Ishah* is wed; vwhich word is also in Mat. 10. 7. & mark. th. against all unjust divorce. *they shall be:* the Greek translateth, *they two shall be;* and so it is alleg'd in the N. vv Testament, Mat. 19. 5, that hereby a man

C

is

is restryned from more wifes then one: which is to be obserued in other speeches of Scripture, wherein like restraint is implied: as him thou *shal* serve, Deu. 6. 13, that is, as Christ allegeth it, *him only*, Mat. 4. 10. Luk. 4. 8. So, but for the priests, Mar. 3. 26, which another Evangelist writeth, *but for the Priests only*, Mat. 12. 4. Of like force is that saying, *a man u not justified by the works of the Law, but by the faith of Jesus Christ*; that is, by faith only : Gal. 2. 16.

one: ] or, to one fl-sh: s.e. ver. 7. This is meant in special, by generation of children; wherefore Paul doth by proportion apply these words even against unlawfull fleshly copulation, 1. Cor. 6. 16, adding a further mysterie of our union with Christ, he that is joyned to the Lord, is one spirit v. 17.

Ver. 25. *not ashamed*:] thought not themselves in any shamefull plignt: as a Chaldee paraphrase saith, *they knew not what shame was*. For they being innocent, & adorned with theirimage and glory of God, had nothing in soule or body, that was def. & ve, miserable or shamefull: but now by sin, nakednesse in us, 1. a want, 2. filchy thing, & a shame, Deut. 23. 48. Rev. 3. 18. For *shame* or *confusion*, is the fruit of sin, Rom. 6. 21. the opposite of *joy*, Esa. 65. 13, and companion of *destruction*, 1st. 48. 20.

## CHAP. III.

1. *The Serpent deceiveth Eve*. 6. *Man falleth*
9. *God arraigneth them*. 14. *The serpent is cursed*.
15. *I said promised that I should bruise thy head*, 16. *Mankind is chastised*.
21. *God clotheth them*, 22. *and drives them out of Paradise*.

**N**ow the Serpent was subtil, more than any beast of the field, which Iehovah God had made: and he said unto the woman; yea, because God hath sayd, ye shall not eat of every tree of the garden. And the woman sayd, unto the serpent: of the

fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath sayd, ye shall not eat of it, neyther shall ye touch it: lest ye die. And the serpent sayd, unto the woman: ye shall not dying dy. For God doth know, that in the day ye eat the of, then your eyes shall be opened: & ye shalbe as Gods, knowing good and evill. And the woman saw, that the tree was good for meat, and that it was a desire to: he eyes, and a tree to be coveted to make one wife; and she took of the fruit therof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew, that they were naked: and they sewed together fig leaves, and made themselves aprons. And they hearde the voice of Iehovah God, walking in the garden; in the winds of the day: and Adam and his wife hid themselves from the face of Iehovah God, amongst the trees of the garden. And Iehovah God called unto Adā: and said unto him, where art thou? And he said, I heard thy voyce in the garden: and I feared, because I am naked, & I hid my self. And hee said, who told thee, that thou art naked? Hast thou eaten of the tree, which I commanded thee, that thou shouldest not eat of it? And Adam said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Iehovah God said, unto the woman, what is this thou hast done? And the woman sayd, the serpent beguiled me, & I did eat. And Iehovah God sayd unto the serpent; Because thou

thou hast doen this, cursed art thou above all cattell, & above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eat, all the dayes of thy life. And I will put enmity, between thee and the woman, and between thy seed and her seed: He, shall bruise thy head; and thou shalt bruise his heele.

24 16 Unto the woman he said, multiplying I will multiply thy sorow and thy conception; in sorow shalt thou bring forth children: and thy desire, shalbe to thy husband; and he, shall rule over thee.

17 And unto Adam he sayd, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I comanded thee laying, thou shalt not eat of it: cursed is the ground, for thy sake; in sorow shalt thou eat of it, all the dayes of thy life. And thornes & thistles, shall it bring forth to thee: and thou shalt eat, the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou art, & unto dust shalt thou return. And Adam called his wifes name, Eve: because she was, the mother of all living.

18 21 And Iehovah God made, to Adam and to his wife, coats of skin, and clothed them.

22 And Iehovah God said, Behold the man is become as one of us, to know good and evill: And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. And Iehovah God sent him forth, from the garden of Eden: to till the ground, fro whence he was ta-

ken. And he drove out the man: & he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned-it-self, to keep the way, of the tree of life.

## Annotations.

Ver. 1. *Serpent*:] named in English, of creeping on the earth; but in Hebrew, *nachash* of *subtil* obseruation, searching, & finding out by experience, Gen. 30. 27. and 44. 5. The greater serpents, are called dragons: & *nachash* is sometimes turned in Greek a dragon, Job. 26. 13. Amos 9. 3, and for it in Hebrew, is put *Tannin* a dragon, Exod. 7. 10. 1, with 4. 3. And in the new Testament, the same thing is called both *dragon* and *a serpent*. Rev. 10. 2. *subtil*:] that is prudent and craftie: prudent to have and help it selfe, wherupon it is layd, *be prudent as serpents*, Mat. 10. 16. *crafty*, to deceive others, as Paul saith, *the serpent by craftines beguiled Eve*; 2. Cor. 11. 3; by which two words, the Scriptures do expresse the Hebrew here used: which often is taken in the good part, oppoled to *simplicite* & *folly*, Prov. 1. 4 & 8. 5. & 14. 15. 18. and 22. 3. *more than*:] the word *more*, is uisually omitted in the Hebrew, as easly to be understood: yet sometime is expressed, as in Eze. 6. 6. And the holy Ghost letteth it down in Greek, when i wanteth in Hebrew, as in G.d. 4. 27, from Esa. 54. 1. *many are the children of the desolate*, more than of the married: in Esa. 54. 1. the word *more* is not written. So the Greek version in this place aldeith it: though sometime the Greek also wanteth it, as G.n. 38. 26. Luk. 18. 14. *H: sayd*:] Whereas beasts are knowne in nature to be speechles, (and the Scripture confirmeith it, 2. Pet. 2. 16.) because they want reason or understanding, Psal. 31. 9. Jude v. 10: Moses under the name of the *Serpent* speaking, closely maneth *Satan*, who opened the serpents mouth, and caused it to speak vwith mans voice,

as the Lord by an Angel opened the mouth of Balaams ass; Numb. 22. 22. 18. 2. Pet. 2. 6. And so the Hebrew Doctors write, that the unclean spirit Sammael (the devil,) was united with the serpent: R. Menachem, on Gen. 3. And, as a man puffed with an evil spirit, all the works that he doth, and all the words that he speaketh, are not but by the reason of the evil spirit that is in him: so the serpent, all the works that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Devil. Piske R. Eliyzer, chap. 13. The Angels, (of whose creation wee spake before, on Gen. 1.) being spirits, and a flaming fire, Psal. 104. 4. excellent in wisdom, and mighty in strength, 2. Sam. 14. 20. Psal. 103. 20. they many of them, (having one for principall,) did sin against God, Mar. 5. 9. Mat. 15. 41. 2. Pet. 2. 4. by not abiding in the truth, not keeping their first estate, but leaving their own habitation, Job. 8. 44. Jude 6. and are now still called, of their cunning and knowledge, Demons, Mar. 5. 12. of their mighty strength, principalities and powers Col. 1. 15. of their calamitation and enmity to God and his creatures, they are named the malicious, the Devil, and Satan, 1. Job. 2. 13. 1. Pe. 5. 8. Mat. 4. 8. 10. And the Devil speaking by this serpent, is therfore called the great Dragon, that old serpent, which devoureth all the world, Rev. 11. 9. And as himselfe stood not in the truth, but sinned from the beginning, 1. Job. 3. 8. so soon upon mans creation, he overthrew him; and is therefore said to be a murderer from the beginning, Job. 8. 44. And mans fall and miferie, is here immediately joyned to his creation, and seating in Paradise. Allo the Hebrew Doctors hold; that nothing here mentioned was done after the six dayes of the creation; all our wiser men doe agree, that this whole matter was done the first day; saith Maimony, in Morsch nebuchim, ch. 2. par. 30.

*The woman;* [she weaker vessel, 1. Pet. 3. 7. whom Satan thought the more easily to deceive, and so did; as Paul obserueth, Adam was not deceived, but the woman be-

ing deceived, was in the transgression, 1. Tim. 2. 14 2. Cor. 11. 3. So the serpent set upon Christ, in his hunger and infirmitie: Mat. 4. 5. 3. *Yea;* or, Moreover: it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the summe whereof is in this speech. A like phrase is in 1. Sam. 14. 30. *because God hath;* or, hath God indeed sayd? So the Chaldee paraphraseth translateth, in truthe (that is, if it be true) that God hath said; and the Greek, why is it that God hath sayd? In this understanding Satan beginneth with a question, as when by his servants, he sought to have taken Christ in his talk: Luk. 10. 20. 21. 23. The temptation is directly against Gods word, which as it was that whereby the world was made and exifted, Psal. 33. 6. 2. Pet. 3. 4. so by it all things are uphelden, or caried, Heb. 1. 3. and if Gods word had abidden in Eve, she had overcome the wicked one! 1. Job. 2. 14. So Satan beganne the assault upon Christ, taking occasion at the word of God, (this is my son Mat. 3. 17.) saying, If thou be the son of God, Mat. 4. 3. of every tree; or, of all trees: but the Hebrew word for all, is sometime used for every one, sometime for any one, as Psal. 143. 2. So the serpents speech was doubtfull, and bent to deceipt. And as here he assayed the woman about food, so he began with Christ, Mat. 4. 3.

Ver. 2. *Trees;* [in Hebrew, tree: so in v. 7. leaf, leaf leaves.] This the Scripture openeth, as parable; Job. 7. 8. 2. is expounded parables, Mat. 13. 35. *hart,* Psal. 95. 8. for hart, Heb. 3. 8. work, Psal. 95. 9. for works, Heb. 3. 9. And in the Hebrew text it letteth spears, 2. Kings. 11. 10. for spears, 2. Chron. 23. 9. ship, 1. Kings. 10. 12. for ships, 2. Chron. 9. 21. See also Gen. 4. 20.

Ver. 3. *left ye die;* [or, (as the Greek translatch) that ye dye not. This manner of speech doth not always shew doubt, but speaks of danger, and to prevent evil: 35 Psal. 3. 12. *lof be angry;* Gen. 34. 6.

*left thou brith;* for, that thou bringest. So Mat. 14. 2. left there be an uprise; for, that there be not an uprise, Mat. 26. 5. Yea sometime, it rather affirmeth a thing, left Ezekiel deceiveth, Eze. 36. 18. for which, in 1. Kings. 18. 3. is written, for he deceiveth you. So, left they faint in the way, Mat. 15. 32. that is, they will faint, Mark 8. 3.

Ver. 4. *not dying die;* that is, not surely die; the Greek translatch, not die the death. Here he impugneth the certainty of Gods word, which had threatened a stured death, Gen. 2. 17. And thus the Devil was as ayer and the father therof, Job. 8. 44. *and thy eyes;* or, and thy eyes &c. By an ambiguous deceiptful promise, he draweth herinto sin: for by opening of eyes, he understandeth a further degree of wisedome; as the like speech importeth, Act. 23. 18. Eph. 1. 18. but he meant, a seeing of their nakednes, and confusson of conscience, as fell out immediatly, Gen. 3. 7. 10. The Hebrew phrase is, and your eyes: but, and, is often used for then, as Mar. 14. 32. And he saith: which another Evangelist vorireteth, Then saith he, Mat. 25. 30. so Mar. 15. 29. and they crucified, Mat. 27. 38. then were crucified; and many the like: *Gods;* [This the woman understandeth, of the Father, Sonne, and Holy Ghost, as appeareth by the words of God himselfe in v. 12. but the tempter might meane it also of the Angels, which had finned y for Angels are called Gods; Psal. 8. 5.] who of their knowledge are named Demons, and have vsosfull experience of the good whiche they have lost, and the evill whiche they haue. The Chaldee saith, *ye princes;* and Devils are also called *principalities and powers,* Col. 2. 15. An other Chaldee paraphrase, which goeth under the name of Iomathan, for Gods, translatch, *Angels.*

*knowing &c.* The name before given to

this tree, Gen. 3. 15. is *the serpent here; wretched wrong whise;* as if to know good and evil, were to be like God himself, and that the eating of the fruit, would work such an effect: whereas the tree was so called for another cause: See Gen. 1. 9.

Ver. 6. *saw;* [that is, looked upon with affection. So Achan saw & covred, and took, Job 7. 21. *a defile;* or a lust, that is, most pleasant, & to be defiled, to make one wife; or, to get prudence, and so prosperity and good success therby: as the Hebrew word often signifieth. According to these 3. things whiche the woman (by false suggestion) saw in the tree, for meat, for the eyes, and for prudence: the Apostle reduceth all that is in the world (and not of the Father,) to the lust of the flesh, the lust of the eyes, and the pride of life, 1. Joh. 2. 16. With which we may also compare the representations of Chaldee, Luke 4:

*she gave;* [together with words to move and persuade him; for he is laid to have hearkened to her voice, v. 17. he did eat;] for the sin was accomplished that brought death into the world; as God threatened, Gen. 3. 19. and the death is gone over all men, for that all have sinned; and by the disobedience of one, the many are made sinners, Rom. 5. 11. 19. By eating the Scripture elsewhere signifieth the committing of sin, Prov. 30. 20. Against by eating, sin and death are down away, and life restored in Christ, Job. 5. 30 -- 14. whom Satan sought to have drawn into sin also by eating, but was defeated: Mat. 4. 2. 3. 4. This is hell sin of man, is called in respect of himselfe an offence or fall; because by it, he fell from his good estate; in respect of God, it was disobedience; as unto whom herby he denyed subjection, and renounced obedience, Rom. 5. 18. 19. Neither was it his own sin only, but the common sin of us all his posterity, which were then in his loines; for by this one mans disobedience many were made sinners, Rom. 5. 19. and in adamall die, 1. Cor. 15. 12.

Ver. 7. *naked;* both in body and soule whiche were bereaved of the image of God.

God, deprived of his glorie, and subject-ed to inordinate lusts, and therupon to shame : of which nakednesse the Scrip-tures often speake, as Ex. 32. 25. Ezek. 16. 42. Rev. 3. 17. and 16. 15. Hos. 2. 3. 2. Cor. 5. 3.

Sewed :] that is, fayled together, by twis-  
tling and pitcuring, the leaves and twigs,  
so to gird about them. [fix leaves:] in  
Hebrew leaf, or branch, as we English the  
word in Nch. 8. 15. and as the Greek tran-  
slateth it in Jer. 17. 8. This was to cover,  
not to cure their filthy nakednesse; there-  
fore in v. 10. they nevertheless doe hide  
themselves for shame. The like naturall  
hypocrise, is elsewhere compared to the  
spiders web. Esa. 59. 1. 6. And the figtree  
which had leaves and no fruit, was cur-  
sed of Christ, and withered, Mat. 21. 19.

aprons:] named in Hebrew of girding  
about the loynes. So Peter when he was  
naked girded a garment on him, Job. 21. 7.  
And those parts of the body which serve  
for generation, were then, and still are  
most shamfull, and studiously covered;  
because sinne is become naturall, and de-  
rived by generation, Psa. 51. 7. Gen. 3.  
Therefore circumcision, (the signe of re-  
generation,) was also on that part of  
mans body, Gen. 17. 11.

Ver. 8. the voyce of Job:] this sometime  
signifieth any noise or sound, Ezek. 1. 24.  
sometime the thunder, Exod. 9. 28. 29.  
sometime Gods distin& voice like thun-  
der, as Job. 12. 17. 18. 29. walking:]  
this by the Greek is referred to God walk-  
ing: it may also be meant of the veice  
which is laid to walk, or go on; when it  
increaseth more and more, Exod. 19. 19.

the wind:] by the Greek version, this  
was the even tide. So in the evening of  
the world, at the last day, the Lord shall  
descend from Heaven, with alowt, with  
the voce of the Archangel, and with the  
trumpet of God: &c. 1. Thess. 4. 16.

hid themselves:] through conscience and  
feeling of their sin, and misery, and for  
fear of Gods Majestie, ver. 10. Howbeit,  
there is no darkness; nor shadow of death, where  
the workers of iniquite may hide themselves:

Job. 34. 22. Amos 9. 3. Psa. 139. 7. 8. 9.  
Prov. 15. 3. 4. 18. 23. 24. from the face:]  
or, the preface, that is, for fear of the Lords  
comming.

Ver. 10. feared:] or, was afraid: this  
feare was a terror, through feeling of  
Gods wrath for syn; as it selfe also felt in  
themselues, when they heard the voice of  
God at mount Sinai, Exod. 10. 18. 19. 20.  
It was such as had torment with it, which  
who so feareth, is not perfect in love, 1. Ioh.  
4. 18. and proceeded from the spirit of bond-  
age, Rom. 8. 15. Otherwaise, there is also  
a feare, which proceedeth from the spirit  
of adoption, and accordeth well with  
love and comfort, 1. Pet. 1. 1. 17. Psa. 2. 11.  
& 147. 11. Jer. 32. 39. 40. Prov. 19. 23. This  
feare, if Adam had kept, he had eschewed  
evill, Prov. 16. 6. am naked:] he dis-  
sembleth the mayn cause, which was his  
sin : pure nakednes was Gods creature,  
and he was naked before, without feare or  
shame, Gen. 2. 25.

Ver. 11. thou gavest:] Adams confessi-  
on is mixed with excuses, and further-  
evels: asking no mercy, but charging the  
woman, and God himselfe, with the caufe  
of his fall. The foolishnesse of man, perverteib  
be way, and his hart fretteth against the Lord:  
Prov. 19. 3.

Ver. 13. what is thi:] or, For what? that  
is, Why hast thou done thi?

Ver. 14. unto the serpent:] unto the  
beast and the devill; which together were  
the means to draw into sin, ver. 1. and  
therfore are joyned as one here in the  
punishment. cursed:] This is con-  
trary to blessed, Deut. 28. 3. 16. and as to  
bles, is to say wel of any; to curse, is to  
say evill: so expounded by the Holy Ghost,  
as thou shalt not curse the ruler, Exod. 22. 18.

which Paul citeth thus, shou shal not speak  
evill of the ruler, Act. 23. 5. And as Gods  
word, is one with his deed; so his curse  
is the powring out of evils upon the  
creatures for sin, unto their perdition, Deut.  
28. 20. &c. So the figtree, being cursed,  
withered, Mark. 11. 12. the children curs-  
ed, were worm of beasts, 2. Kings. 2. 24.

And

And that the Divill was implied under  
this curse, the Hebrew Doctors have ac-  
knowledged, saying of God, that bee  
brought those three, and decreed against them  
the decrees of judgment, and did cast Sennachiel  
(the Divill) and his company, out of his holy  
place, out of heaven, and cut off the feet of the  
serpent and cursed him, &c. Pitke R. Elizier,  
chap. 14. So Peter faith, God spared not  
the Angels that sinned, but cast them down to  
hell &c. 2. Pet. 2. 4. And in Rev. 12. 7. 8. 9.  
speaking of a spirituall combat with the  
Divill in the Church, it is said, the Dragon  
fought, and his angels; but they prevailed not,  
neither was their place found any more in hea-  
ven; and that great Dragon, that old serpent  
called the Divill and Satan, was cast out &c.

As the Divill is cursed above all crea-  
tures, Mat. 25. 41. so the cursed serpent is  
in Scripture a similitude, of the most hurt-  
full venomous and hatefull beasts, as Deu.  
8. 15. Jer. 8. 17. Psa. 58. 5. Mat. 23. 33.

thy belly:] or, thy brest, as the Greek  
hath a twofold translation, upon thy brest  
and belly: meaning with great pain and  
difficultie. For other creatures also  
go on the belly, Lev. 11. 42. but as A-  
dams labour, and Eves concption, had  
paine and sorrow added to them (vers.  
16. 17.) so the serpents gate.

dust:] that is, vile and uncleanle meats:  
noting also hereby basenesse of condi-  
tion, Mic. 7. 19. and hunger and penurie,  
which this beast should suffer above  
others, which eat the herbs of the  
field: Gen. 1. 30. This eating of dust: is  
againe remembred in Esa. 65. 25. where  
speech is of our redempcion from Sa-  
tan by Christ; which sheweth that these  
outward curtes, implied further mys-  
teries.

Ver. 15. enmitie:] this is opposed to  
the amitie and familiaritie which had  
been between the woman and the ser-  
pent, which God would break. And  
here beginneth the first promise of grace  
and life, to Eve and mankind now dead  
in sinne, and enmities to God, Col. 1. 13.  
and 1. 21. For the amitie of this world,

is the enmity of God, Jam. 4. 4.  
thy seed and her seed:] that is, thy posteri-  
tie and hers. Seed, is often used for  
children; by the serpents seed, are meant not  
only those venomous beasts, which  
have enmitie with mankind: but also  
wicked men, called serpents, generations of  
vipers, and children of the divill, Mat. 23. 33.  
1. Joh. 3. 10. By the womans seed, is meant  
(in respect of Satan) chiefly Christ,  
who being God over all, blessed for ever,  
should come of David and Abraham, and  
so of Eve, according to the flesh, for he was  
the mother of all living: Rom. 1. 3. and 9. 5.  
And with Christ all Christians, who are  
Eves seed both in nature and in faith, as  
all Christians are called Abrahams seed:  
Gal. 3. 29.

He:] or, it; that is, the  
Seed. This is first to be understood of  
Christ, who was made of a woman, Gal. 4. 4.  
the fruit of the womb of the Virgin Mary  
Luke 1. 42. Hee through death, hath de-  
stroyed him that had the power of death, that  
is the Divill, Heb. 2. 14. Secondly, it imple-  
yeth Christians (the children of Christ, Heb.  
2. 13.) who resist the Divill stedfast-  
ly in faith, the God of peace binifeth  
Satan under their feet; 1. Pet. 5. 9. Rom.  
16. 10. When promise is made concerning  
the seed, the faintfull parents are also in-  
cluded, and so on the contrary: as when  
Moles faith, I will multiply thy seed, Gen. 2. 22.

17. Paul allegeth it thus, I will multiply thee,  
Heb. 6. 14. Again, where Moles faith, All  
families shall be blessed in thee: Gen. 12. 3.  
Peter allegeth it, they shalbe blessed in thy  
seed, Act. 3. 25. Also this word seed, is used  
either for a multitude, as Gen. 15. 5. or for  
one particular person, as Gen. 21. 13. and  
4. 25. so here it meaneth one speciaall  
seed Christ, Gal. 3. 16. This the ancient  
Hebrew doctors also acknowledged, for  
in That greate Ierusalem the fulfilling of  
this promise, is exply referred to the  
last dayes, the dayes of the King M. stia. And  
the mysterie of original sin, and thereby  
death over all, and of dilliance by  
Christ, R. Menachem on Levi. 2. 14. notein  
from the profound Caballists, in these  
words:

words: So long as the spirit of uncleanness is not taken away out of the world, the furies that come down into the world, must needs die, for to root out the power of uncleanness out of the world, and to consume the same. And all this is, b cause of the decree which was execr'd for the uncleanness and filthiness which the serpent brought upon Eve. And if it be so, all the furies that are created and become uncleane by that sin, must needs die before the coming of the M. Sis. &c. and at the coming of the M. Sis. all soules shal be consumed like neos ih.

*b ruse.]* or, pricer,

*c ush:* the Hebrew word is of rare use, only here, and in Job. 9. 17. *thy head:]* or, *ther on the head.* Heresy is meant. Satan overthrow and destruction in respect of his power and works, Job. 12. 31. 1 Job. 3.8, for the head being bruised, strength and life is perished. So in Thargum Jerusalemy it is expounded thus, *The womans children shall be cured; but thou o serpent, shall not be cured.* And he faith thee, (rather than thyself;) because Christ was to vanquish that old serpent, which overcame our first parents: who being destroyed, his seed perish with him: Rev. 12.9. Job. 14.30. and 12.31. *bu heel:]* or, *bu foot sole:* for the Hebrew and Greek here used, signify not only the heel, but the whole foot sole, and sometime the foot step, or print of the foot. By the heel, or foot bruised; is meant Christ's wayes, which Satan should seek to suppress by afflictions, and death for our sakes, he foretold; as appeareth by the reference which other Scriptures make to this prop'fessi., Psal. 56.7. and 89.51. and 49.6. and 22.17. Hee was crucified through infamy, and put to death concerning the flesh, but was quickened by the spirit, and liveth through the power of God, 2 Cor. 11.4. 1 Pet. 3.18. and so his foot, not his head was bruised by the serpent. Who yet brought upon him a death that was shamefull, and painful and cursed, because he was hanged on a tree: Gal. 3.13. for it is probable, that partly in remembrance of this first sinne, by eating of the tree of knowldg. (which tree was a sign of curse

and death if man transgressed:) Gods law after account such as dye on a tree, to have in more speciall manner, the sign of curse upon them, D. ut. 21.23. But Christ swallowed vp death in victory, Esey 25. 8. through whom, God also giveth us the victory, 1. Cor. 15. 57. unto which promise the Prophet hath reference, saying, *Why shoulde I fear, in the days of evill: when the iniquity of my heis shall compasse me about?* God will redeem my soul, from the hand of Heil, Psal. 47.6.16.

Ver. 16 multiplying I wil multiply:] that is, I will much and assuredly multiply: see this phrase opened, on Gen. 2. 16. Here are a m. x. d not curses, but chaffitments for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their futil nature, subdued and mortified: Heb. 1.6. Psal. 119. 71. *conception,*] meaning painful conception; and this word is used for the whol: space that the child is in the mothers body, untill the birth: and so here implyeth all the griefes and cumberances which woman doe endure that time. The Greek translateth it gnoring. The reason of this chaffitment, is, because sin is from Adam derived by propagation to all his posterity, Psal. 89. 7 Rom. 5. *children:]* H. br. sons; which implyeth daughters also, therfore the Greek translateth it children, to son, & sons; the Holy Ghost sometime saith in Greek children, as in Mat. 22. 24. from D. ut. 25. 5. Gal. 4. 27. from Esa. 51.1. By bringing forth, is also meant bringing up after the birth, as Gen. 50.23. Unto the sorowes of childbirthe, the Scripture often hath reference, in cases of great affliction in body or mind, Psal. 48. 7 Mic. 4. 9. 10. 1. Thess. 5. 3. Job. 16. 21. Rev. 12. 2. Howbeit this chaffitment hindreth not a womans salvation with God, for nevertheless she shalbe saved in childbearing, if they [women] continue in faith and love, and holmes, with joyfully: 1. Tim. 2. 25. *desire:]* the Greek translateth it, *thy turning* (or conversion:) the word implyeth a desirous affection, as appeareth

appereith, by Song. 7.10. And that this shalbe to her husband, it noeth subjection, as in Gen. 4.7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1. Thess. 2.8.

*rule:]* So Paul faith, I permit not the woman to usurp authority over the man, 1. Tim. 2.12. and Peter, *Wives be in subjection to your own husbands, 1. Pet. 3.1.* And this being here a chaffitment for sin, implieth a further rule, then man had over her by creation, and with more griefe unto woman kinde.

Ver. 17. *the ground:]* or, *the earth,* whereby is implied all this visible world, made for man, Psal. 115.16. 2. Pet. 3.7. So all hope of blessednesse on earth, is hereby cut off, for all things under the Sun are vanity and vexation of spirit, from mans birth to his dying day, Eccle. 1. 2. 3. 14. and 11. 7. 8. and an heavenly heritage is to be sought for, immortal, and which fadeth not, 1. Pet. 1.4. Of ground cursed, there followe barrenness, or unprofitable fruits, and desolation, Gen. 4. 12. & 3. 18. Esa. 24. 6. and the end is to be burned, Heb. 6. 8. So the earth and the works therein, shalbe burnt up, 2. Pet. 3.10. And as for mans like this world is cursed, and the creature made subject to vanity; so it earnestly expecteth the manifestation of the sons of God, that it may be delivered from the bondage of corruption: Rom. 8.19 20.21.

*in sorrow:]* with painfull labour, as Prov. 5.10. Hereupon the Scripture mentioneth our bread of sorowes: Psal. 127. 2. Adam was to have laboured, in his innocencie, Gen. 2.15. but without sorow; being under the Lords blessing, which m. keth rich, and he addeth no sorrow with it, Prov. 10.22. Concerning this sorrow (or toyle) of our hands, Noe, (the figure of Christ) was a comforter, Gen. 5.29.

Ver. 18. *Mones:]* Hebr. *the thorn.* Herby is meant harmfull weeds, in stead of wholesome fruits, as Job. 31. 40. Jer. 12. 13. for men of shifles doest not gather figs, Mar. 7.16. Thornes doe choke the good corine, as Mat. 13.7. And spiritually, these

signifie evill fruits, whicke wicked earthly men bring forth, Heb. 6.8. *of the field:]* and so, no longer the pleasant fruits of paradise, Gen. 2.9. 16. But as Nebuchadnez'r, when he had a beasts hart, was driven out among beasts, to eat grass at the oxen, Dan. 4.13. 22. lo man, not lodging a night in honour, nor understanding, but becoming like beasts that perith, is to eat herbs with them, Psal. 49.13. 1. but by the labour of his hands, his diet is bettered.

Ver. 19. *sweat:]* wixth much labour, which Adam and all his posterity was condemned unto; that this is a generall rule, if any will not work, neither shal he eat, 1. Thes. 3.10. The sweat of the face, though it is to be distinguished from the care of the mind, which Christ loseth biddeth, Mat. 6. 25. 34. yet it doth imply all lawfull labours, and industry of body and minde, for the good of both, Eph. 4.28. Mat. 10. 10. 1 Cor. 9. 14. so that the giving of the heart also, to seek and search out things by wisedom, is a sore occupation, which God hath given to the sons of Adam, to be occupied therin, and humbled thereby, Eccle. 1.3.

*bread:]* that is, all food; wh. of bread is the principall, as that which upbids the hart of man, Psal. 104. 15. Therfore that which one Evangelist calleth bread, Mar. 6. 36. another calleth victualls, or meats, Mat. 14. 15. *the ground:]* or, *the earth,* (called elsewhere our earth, Psal. 146.4. & our dust, Psal. 104. 18) meaning till man return to the dust of death, the grave; and there, the w. arid be at rest from their labors, Job. 3.17. Rev. 14. 13. *dust thou art:]* or, thou walt, to weet, concerning the body, as Gen. 2. 7. not the spirit, which being immortall, goeth unto God for eternal joyes or tormentes, Luk. 16. 22. 23. & 23.43. This difference Solomon teacheth; And dust return to the earth; as it was, and the spirit return to God that gave it, Eccle. 12.7. Here God condemneth iniuste kinde to death, which is the wages of sinne, Rom. 6.23. and to the grave, the house prepared for al living Job. 30.13. where they must

way, till their change come Job 14. 14. for it is appointed to men once to die, and after this, is the judgment, Heb. 4.27. Otherwise the life eternall could not be obtained: for flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption; therefore we must all either die, or be changed; and this corruptible must put on incorruption, and this mortal must put on immortality; and then shall Death be swallowed up in victory; 1. Cor. 15. 50.51. 53.54. So the Hebrew Rabbinies also taught, saying, that unto this world there cleaveth the secret filthiness of the Serpent which came upon Eve, and because of that filthiness, Death is come upon Adam and his seed. For when God saw how uncleanesse cleaved, and spred it selfe abroad in the world, continually, he intended to consume it, and to root out the power of it; and therefore the bodies doe consume and corrupt, and have no continued life. But when the filthiness is consumed, and the spirit of uncleanness taken out of the earth; behold God will renew his world, without any other filthiness, and will wake up by his power, those that dwell in the dust &c. and the Lord will rejoyce in his workes, as the intendement of the creation was at the first. R. Menachem, on Gen. 3. The Greek Philosophers have observed, that some dead men purified, turn to serpents; Plutarch in vita Cetoneus. If so, it is a notable memoriall of mans first poysoning by the Serpent.

Ver. 20. Eve: ] in Hebrew Chayah: which is by interpretation Life, (as the Greek also translate it,) or Living, Adam first called her Woman, Gen. 2. 23. God called her Adam, Gen. 3. 2. and now the man calleth her Eve, Life: by which new name, he testified his faith in, and thankfulness for Gods former promise, in v. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord, Gen. 4. 3. So the Hebrew doctors reckon Adam as a repentant sinner: and by Wisdom, (that is faith in Christ,) brought out of his fall: Ioseph, Antiq. b. i. c. 4. and the author of the book of Wisdom. C. 10. v. 1. all living: ] that is, as

the Chaldee paraphrasteth, of all the sons of man: meaning this both naturally, of all men in the world, (and so of Christ the promised seed;) and spiritually of all that live by faith: in which sense, Sarah is also counted the Mother of the faithful; 1. Pet. 3. 6. Gal. 4. 22. 28.31.

21 Ver. 21. coat: ] to cover the body from shame and harme, and for a memoriall of mans sinne, and a further signe of those garments of justice and salvation, which men have of God, that their filthy nakednesse doe not appear: Rev. 3. 18. & 19. 8. 2. Cor. 5. 2.3.4. The Chaldee calleth these here, garments of honour. [of skin:] that is, in likelihood, of the skinnes of beasts, which God taught him to kill for sacrifice. Which offrings were even from the beginning of the Gospell preached, as appeareth, Gen. 4. 3. & 8. 20. And after by the Law, the skins of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, ( Heb. 10. 5. 10.) the skins were fit to resemble mans mortification, (as the girdle of skin which Iohn Baptist wore, Mat. 3. 4.) and new life, by putting on the Lord Iesu Christ, Rom. 13. 13.14. and the garments of salvation, wherewith God clotheth his Church, Esey 61. 10.

Ver. 22. is become as one: ] to weet of us three, the Father, the Word, and the Holy Spirit, 1. Joh. 5.7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech used in v. 5. and would leave an impression in Adams hart, of his pride and folly in believing the serpents deceitfull promises: that so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliation. The Hebrew phrase, *is as one*, meaneth *is made, or become as one:* as, *thu art*, Psa. 118. 23. the Evangelist translatheth, *thu art done*, Mat. 21. 42. *lest he putt: ]* An unperfect speech; where we may understand by that which followeth, *he must be driven out, lest he be putt: &c.* Such phrases are usuall, as Gen. 38. 11. & 42. 4. Mat. 25. 9. and eat and live: ] or, that he may eat and live,

*And*

*And*, is often used for *That*, and noeth the end and purpose of an act: as here, so in 2. Sam. 21. 3. 2. King. 3. 11. Lam. 1. 19. Because the tree of life, and the eating of it, was at first a figure of eternall life to man, if he had obeyed his creator, (as is noted one Gen. 2. 9. It might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience againe by the workes of the Law, unto life; but of faith in Christ the wondrous seed, unto forgiveness of sins, Gen. 3. 15. 20. God therfore in driving the man from this tree, would drive him from all confidence in himselfe, and his owne works, (and so from abuse of this tree also, which might turn to his further judgement,) that he might leck the life in heaven, which *we hid with Christ in God*, Col. 3. 1. 2. 3. who will give to such as by faith doe overcome the world, *to eat of the tree of life, which is in the midst of the Paradise of God*.

23 Ver. 13. to till: ] tillage, hath the name in Hebrew of servil-work, for all, even Kings, are as servants to the field, Eccles. 5. 8. And this hardlabour was a continuall remembrance of sin, & doctrine of humilation & re-pentance. Wherfore God after in the Law, freed every seventh (or Sabbath) year, from this tillage in his land, when they did all alike eat of that which grew of it own accord, Lev. 25. 4. 6. to remember their former ease, lost by sin, but to be restored spiritually by Christ, when he should preach *the acceptable year of the Lord*: Esey 61. 2. 1. Cor. 6. 2.

24 Ver. 24. drove out: ] or, expulsid, not to returne thither againe, but that hee might seek admission into the heavenly paradise, wherunto Christ giveth entrance, Luke 23. 43. minding himselfe an exile and pilgrom here on earth, 1. Pet. 1. 11. 1. Cor. 5. 1.4. The Hebrewes say (in Breslich ketannah on this place,) Adam was driven out of paradise in the world, but in the world to come, he shall not be driven out. The remembrance of this future mercy, was

kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seek paradise, the glorious country of the soule.*

Cherubines: ] or Cherubs. These were living creatures with wings, as may be gathered by comparing, Exod. 25. 15. & 19. 1. 15. the figures of Inch were wrought in the Tabernacle, Exod. 25. 18. and 16. 1. See the annotations there. Moses here seemeth to mean Angels by this name: for they have appeared sometime with wings flying, Dan. 9. 21. and with sword, 1. Chron. 21. 16. and as *seruic charrats*, 2. King. 6. 17. as here they have the *flame of a sword*, (that is, a flaming sword, as the Greek translate it,) to keep man out of paradise. Of Angels, see the notes on Gen. 16. 7. By these also, God further might signifie, the Angels or Ministers in his spirituall paradise the Church, and the sharp two edged sword of his Word, wherwith they are armed, against all the disobedient, 2. Cor. 10. 4.5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter therinto by the gates which are never shut, such as are written in the lambs book of life, where the tree of life groweth and giveth fruit, wherein they have right, that doe the commandements of God, Rev. 21. 12. 13. 27. and 22. 1. 14.

turned it selfe: ] to weet, every way; for more terrorre, that man shoulde not there attempt re-entrance. Such spiritually is the ale of the Law and doctrine therof, which terrifieth the conscience, and by the works whereof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Jewes had an expectation of recovery of this losse by Christ, though now they are ignorant of him: for they wryte of seven things which the King Christ shall shew unto Israel, two of which are, the garden of Eden, and the tree of life. R. Elias ben Moyses, in Sepher reshit haochnah, fol. 4. 12. Also expounding that in Song. 1. 4. the King hath brought me into his chambers: Our doc-

tors of blessed memorie, have sayd, that these are the chambers of the garden of Eden. And again, There are also that say of the tree of life, that it was not created in vain, but the men of the resurrection (that are raised from the dead) shall eat therof and live for ever, R Men. chen, on Gen.3; And by the garden of Ed. &c. (or Para life,) it seemes they understand the kingdom of heaven: for the Chaldee paraphrall on Song 4.12. faith, as the garden of Eden, into which no man hath power to enter, but the just; whose soules are sent thither, by the hands of Angels. According to these speeches, familiar in old time among the Jews, the Holy Ghost also speaketh, of carnage by Angels into Abrahams bosom, Luke 16. 21. of being with Christ in paradise, Luke 23.43. and of eating of the tree of life, which is in the midst of the paradise of God, Rev.2.7. And that the Jews understood not these things carnally, appeareth by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam, have need of in this world, as sitting, and standing, and sleeping, and death, and sorrow, and mirth, and the like: So our ancient wise men have said, In the world to come there is no eating or drinking, nor use of marriage, but the just do sit with their crowns upon their heads, and have the fruition of the glory of the Majestie of God. Maimoniy in Misn. treat. of Repentance, ch. 8. S. 2.

## CHAPT. IIIII.

1. The birth, trade & religion of Kain & Abel. 8. Kain killeth Abel; 9. for it he is examined of God. 11. an cursels 13. he despairs 16. and departeth from Gods presence. 17. Kain buildeth the citie Enoch, & hath children to the seventh generation: amongst whom is 9. Lamech 18. two wifes; 20. Iabel is a chief shepherd, 21. Iubal a musician 22. Tithal a smith. 25. Adam bringeth Seth, who is in Abels ed: 26. and Seth, Enos;

And Adam knew Eve his wife & she conceived, and bare Kain,

and said, I have gotten a man, of Jehovah. And she againe bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of dayes; that Kain brought of the fruit of the ground, an offering unto Jehovah. And Abel, he also brought the firstlings of his flock, and of the fat of them: and Jehovah had respect, unto Abel, and unto his offering. But unto Kain & unto his offering, he had not respect: and Kain was wretchedly grieved, and his countenance fell. And Jehovah said, unto Kain: why art thou grieved, & why is thy countenance fallen? If thou doe well, are there not forgiuenes, and if thou doest not well, sin lyeth at the dore: and unto thee shall his desire; and thou shalt rule over him. And Kain spake, unto Abel his brother: o. and it was when they were in the field, that Kain rose up against Abel his brother, and killed him. And Jehovah said, unto Kain: Where is Abel thy brother? and he said, I know not: am I my brothers keeper? And he said, what hast thou done? the voice of thy brothers bloods, cry unto mee, from the earth. And now, Cursed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yield her strength, unto thee: a fugitive and a vagabond, shalt thou be in the earth. And Kain said unto Jehovah: my iniquity is greater, than may bee forgiven. Behold, thou hast driven me out this day, from the face of the earth; and from thy face,

tha-

shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall be, that whosoever fieth me, will kill me. And Jehovah said unto him; Therefore, whosoever killeth Kain, vengeance shall be taken on him, sevenfold: and Jehovah set a signe, upon Kain; lest any finding him, should slay him. And Kain went out, from the presence of Jehovah: and dwelt in the land of Nod, on the east of Eden. And Kain, knew his wife; and she conceived, and bare Enoch: and he was, building a citie; and he called the name of the citie, as the name of his son Enoch. And unto Enoch, was borne Irad; and Irad, begat Mehujael: and Mehujael, begat Methusael; and Methusael, begat La-mech. And Lamech took unto him, two wifes: the name of the one, was Adah, and the name of the second, Zillah. And Adah bare, Iabel: he was, the father of them that dwel in tents, and that have cattle. And his brothers name, was Iubal: he was, the father of all that handle the harp, & organ. And Zillah she also, bare Tubal kainyan instruter, of every artificer in brass, and iron: and the sister of Tubal-kain, was Naamah. And Lamech sayd, unto his wifes; Adah and Zillah, hear ye my voice: ye wifes of La-mech, hearken to my speech: for I have killed a man, to my wounding, and a youngman, to my hurt. If Kain shall be avenged, sevenfold: then Lamech, seventie and sevenfold. And Adam knew his wife againe, and she bare a son: and she called his name, Seth: for God hath set unto me, another seed, instead of Abel; be-

cause Kain killed him. And to Seth also himselfe, there was borne a son; and he called his name, Enos: then began men profanely, to call on the name of Jehovah.

## Annotations.

**K** New: ] by lying with her; as this phrase is exployed in Numb. 31.17. A modest manner of speech, used againe in ver. 17. and 25, and throughout the Scriptures, Mat. 1.25. Luk. 1.34. **Kain:** by interpretation Gotten or, a Possession, the reason followeth; I have gotten (Kainthi) a man of Jehovah: or, with Jehovah, that is, with his favour, and of his good will. The Greek translateth it, by God. Thus shewed the her thankfulness to the Lord, whose heritage children are, Ps. 117. 3. and he hope of good in that firstborn son: howbeit her ex parte fayled her; for *Kain was of the wicked one Satan*; 1. Job. 3.12. The Hebrew Dr. & rs also say, *Kain was borne of the fifth and seed that the Serpent had conveyed into Eve*: R. Menachem on Gen.4. herein Kain was a figure of all reprobates, the children of the Devil: Job. 8.44. 1. Job. 3.10.

**V**er. 2. againe bare: ] in Hebrew she added to bear. From this phrase of her adding to bear, without mention of any other conception, some of the Jew dr. & rs gather, that Kain and Abel were twins: Pirkei R. Eliezer, ch. 21. **Abel:** to the Greek, & the Evangelists write him, Mat. 23.35. The Hebrew name is Hevel, which signifieth Vanite, or a soon vanishing vapour: such is every mans life, Jam. 4. 14. & so was Abels in special, being soone killed by his brother. And David saith that every man is Vanite [Abel] though felled, as men may think; Psal. 39.2. **feeder:** ] or shepherd, Pastor and Governor of a flock: which flock (in the original) comprehendeth both sheep and goats, as is exployed in Lev. 1. 10. The new Testament translateth it into Greek.

Greek, sometime sheep, as Rom. 8.36. from Psal. 44.23. sometime sick, as 1. Cor. 9.7. and sometime both together as, the sheep of the flock. Mat. 26.31. from Zech. 13.7 for which in Mat. 14.27. is written only, the sheep. Abel in Sheperdry, as in sacrificing and martyrdom, was a figure of Christ; Job. 10.11. Of this trade also were the Patriarchs of Israel. Gen. 46.32. 34. and Moses, David, and many other men of note; Exod. 3.1. Psal. 78.70.73.

Ver. 3. at the end of dayes: that is, at the end of the yere. Some understand it to mean, after many dayes, that is, proe of time. But a full yere, is called a yere of dayes, Gen. 4.1. 1. Sam. 14.18. because of certain daies that are in the yere, besides the moneths. And for shortnes of speech (which the Hebrew tongue aff. & eth.) dayes are pleyed for a yere of dayes, that is, a whole yere: as in Lev. 25.29. dayes, is in ver. 30. expounded to be a perfect or full yere: & the revolution of dayes, 1. Sam. 1.10. is that which Moses calleth the revolution of the yere, Exod. 34.22. And in Numb. 9.22. or two dayes, or a moneth, or dayes, that is, a yere. And in Amos 4.4. after three dayes, meaneath three yeres, Deut. 14.28. and in Exod. 13.10. 1. Sam. 1.3. from dayes to dayes; is, from yere to yere; and the sacrifice of dayes, 1. Sam. 2.19. was the yearly sacrifice. Wherupon in prophesies, oftentimes dayes are pleyed for yeres, Rev. 11.2.11. At the yeres end, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command, Exod. 23.16. which order (as by this apprethe) the Fathers obserued from the beginninging; and it was so accustomed among the Gentiles; for the ancients sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits; say h. Aristophle, in Eubiki, book 8. brought: ] in Greek, offered. It is likely, that the sons brought their offrings unto God, by Adam their father, who was high Preist, (as after, all the first gen. in families were preists, Exod. 19.22.) and upon an Altar

he offered their gifts. The Hebrew Doctors say; It is a tradition by the hand of all, that the place wherin David and Salomon built an altar, in the floor of Aranah (1. Chron. 21.22. 26. &c. 22.1. 2. Chron. 3.1.) was the place where Abraham builded an altar, and bound Isaac upon it, (Gen. 22.9.) and that was the place where Noah builded, after he came out of the Ark, (Gen. 8.10.) and that was the altar upon which Cain and Abel offered: and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have sayd, Adam was created out of the place of his Atonement, Maimony, in Milin. book 8. treat. of the Temple, ch. 2. S. 2. an offering: ] or, oblation, called in Hebrew a Minchah, by which name the Meat-offering is called in the Law, Lev. 1. which commonly was of wheat flower. Although the word is sometime used generally for any gift or present, Gen. 32.13. But Cain brought of the fruit of the ground, which custome continued; so that in Israel men might eat neither bread nor corne, till they had brought an offering unto God, Lev. 23.14. Among the Greeks also they used to sacrifice the fruits of the earth, Homer. Iliad. 1. & Numa ordeneyd the like among the Romans, who tastid not new corne or wine, before the Preists had sacrificed the first fruits, saith Plinie in book 18. ch. 2. and in the Roman lawes of the 12. Tables, the same oblation of corn is commanded: De relig. iii. 1. lex. 4. The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the coming of Christ; see Lev. 1.

Ver. 4. the fat of them: ] As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might bee sanctified and blessed, Exod. 22. 29. 30. and 23. 19. so God challenged the fat of all sacrifice peculiarly to himselfe, Lev. 3. 16. 17. and 7. 25. which fat, sometime figured mass unbelieve, hardnes of hart, and want of fense, Psal. 119. 70. Act. 28. 27. which was to be consumed by the fire of Gods spirit: sometime

sometime it signified the best of all things, Num. 18.12. in which sense it seemeth to be spok. a here of Abel. From whole example, the Hebrew Doctors teach, that a man shoulde enlarge his hand, and bring his offing of the faith and most Lawable amongst strok kindes of things wherof he bringeth. Behold it is written in the Law, And Abel he also brought of the firstlings of his flock, and of the fat of them. And this is a common law, in every thing which is for the name of the good God, that it be of the goodliest and best. If one build a house of prayer, let it be fairer than his own dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is on his Table: If he clothe the naked, let it be with the fairest of his clothes; if he sanctifie any thing, let him sanctifie of the fairest of his goods; and so his faith, (Lev. 3. 6. ) All the fat is the Lords. Maimony in Milin. tom. 3. in Alaturim sheibz, chap. 7. S. 11. by the sacrifices of old, there was (besides a thankfulness to God,) a yearly remembrance also of their sinnes, Heb. 10.3. and hope of the forgiveness of them by Christ to come, Heb. 10. 1. 10.14. And seeing the godly offered in faith, Heb. 11.14. and faith is by hearing the word of God, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all wil worship deviled by men, is vaine Mat. 15.9. Col. 2.22.23.

had respect: ] to weet, with delite, as the Hebrew word implyeth; (& so one Greek verfion translateth it, was delited:) and with favourable acceptance, as the Chaldee paraphrase explaineth it. So God commandeth every man to offer sacrifice for his favourable acceptance, Lev. 1.3. that hee and it, might be accepted of the Lord. This gracious respect unto Abel, was seen of Kaine, for which he was grieved; and the Apostle noeth it to be a testification of Abels justice by faith, Heb. 11. 4. It is likely therefore, that God shewed it by some visible signe, as by fire from heaven consuming the sacrifice, for so he used to doe in such cases alter, as Lev. 9. 24. 1. Chron. 21.16. 1. Chron. 7.1. & King. 18. 38.

and the burning of the sacrifices to ashes, was a sign of his favourable acceptance, Psal. 10. 4: and Throdois (a Greek interpreter,) translatheth it here, he set on fire. By this Gods acceptance, Abel's faith was confirmed touching life and salvation in Christ; other wise God would not have received an offring at his hands; as Judge. 13. 23. unto Abel, ] for his faith in Christ, whereby he was just, and by which he offered a greater sacrifice then Cain, Heb. 11. 4. And so the sacrifice was respelte for the man, not the man for the sacrifice, Prov. 12.2. & 15.8.

Ver. 5. grieved: ] or, displeased: very wroth. The Hebrew word kgnistieth to burn or be inflamed, either with anger, or grieve: the Greek hers translatheth, he was grieved; and in sundry other places, as Ion. 4.1.9. where both the Greek v. rson, and al the circumstances shew it to mean grieve. So in 1. Sam. 15.11. Samuel was grieved, and David, 1. Chron. 13.11. and Nehemiah, Neh. 5.6. and many the like. countenance:] or, his face fell; that is, he shewed himselfe ashamed, grieved, and disconsolte. This is elsewhere expressed by the falling of the light of the countenance, Job. 29. 24. contrary to which, is the lifting up of the face, for a signe of comfort and joy, Job. 11.15. See also Gen. 19.21.

Ver. 7. doe well: ] or, doe good. Hereby God teacheth, that wel doing consisteth not in the outward offrings which Cain brought; but in faith, which he wanted, Heb. 11. 4. Job. 6. 29. And the Apostile hence concludeth, that Kains work were evill, 1. Job. 3. 12. for, forgiveness. The Hebrew word, which properly signifieth elevation or lifting up, whea it is spoken of sin, (as the words following shew here it is,) meaneth forgiveness at Gods hand, who liftest up and so easith us of the burden of it, as Rom. 4. 7. from Psal. 32.1. And one end of sacrificing, was the forgyvnesse of sin, Lev. 6. 2. 6. 7. So the Chaldee here explaineth it, If thou do thy works well, shall thou not have forgyvnesse? Otherwelse it may be expounded, as there

not a lifting up, to weet, of thy countenance which now is fallen, that is, an acceptance of thy face and petition; and consequently of thy offerings as in Gen. 19. 21. lifting up (or accepting) the face, signifieth favourable acceptance with God; and in Job 11. 15. it signifieth comfortable bold carriage. Or, is there not a bearing (or carrying away) of blessing and reward, as Psal. 14. 5. A question thus asked, is an earnest affirmation that so it shall be: as, are they not written? 2. King. 20. 20. is expounded, Lo they are written, 2. Civan. 31. 32. and u not the life more then meat? Mat. 6. 25. that is, the life a more, Luke 12. 23. Also the holy Ghost turneth into a question, hath not my hand made all these? Act. 7. 49. that which th: Prophet affirmed plainly, all these my hand hath made, Esay 66. 1. So Gen. 13. 9. and many the like. sin] or, the misdeed, error. By sin & iniquity the punishment for it is often meant, as in Gen. 19. 15. Lev. 27. 29. 2. King. 7. 9. Zech. 14. 19. And sin is the erring or missing as of the mark aimed at, Judg. 20. 16. Gods law is our mark, and way to walk in; therefore sin is defined to be swerving from, or transgression of the Law, (anomie or enormie). 1. Job. 3. 4. In Hebrew it is called Chatath, whereupon the Greeks framed the name Atee, that is Hurt or Damage; and their Poets feynd that it was a woman cast out of heaven, pernicious Atee, that (as it) hurteth all men, Homer Iliad. 19. lyeth] or, coucheth, is couching: a word usually spoken of beasts, applied here to Sin, as a hurtfull beast ready to d. youre. For to lye at the doore, is to be near at hand, Mark. 13. 39. and in Deut. 29. 20 the curses are laid to couch (or ly) upon the sinner, whom the Lord will not be merciful unto. This Childeo refreath it to the last judgment, saying, thy sin is kept to the day of judgment, in which vengeance shall be taken on thee, if thou convert not. And other Rabbines thus, See couching at the doore, meaneth at the gates of justice, for from thence judgment cometh for ever, upon them that are in transgression, for from thence the Angel of death

bath his power. R. Minachem on Gen. 4. he desire: I tha: 19, Abels; who being thy yonger bro her is subject unto thee. For Kain being the first-borne, had great privileges by nature over his brethren, as is shewed on Gen. 24. 31. & 27. 19. Or, the desire of it, (that is, of Sin) is unto thee, but thou shalt rule over it; that is, (as Paul speaketh) let not sin reign in thy mortal body, that thou shouldst obey it in the lusts hereof. Rom. 6. 12. The Thargum Jerusalem thus referreth it, to the subowing of sin: although the Hebrew diff reth in gender from Sin, as the word lyeth doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as jabo, and jehi, 1. Chron. 18. 2. 5. 6. & 21. 5. for which elsewhere is iado, and iehi, 2. Sam. 8. 2. 5. 6. and 24. 9. iahem, and bahem, 1. King. 22. 17. and 1. Chron. 10. 7. which also is written iahen, and bahem, 2. Chron. 18. 16. 1. Sam. 31. 7. See also Exod. 1. 21.

Ver. 8. spoke] or, sayd unto Abel his brother, but what he said, is not set down. The Hebrew text hath here a pause extraordinary, implying further matter. The Greek version addeth, let us go out into the field: and Thargum Jerusalem addeth the sun: & much more; how Kun (when th y were in the field) should say, there was no judgment, nor judge, nor othe: world to come; nor good reward for justice, nor vengeance for wickedness, &c: all which Abel geynewayd, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed friendly with his brother, till he found opportunity to kill him: as others in their ha:red, are observed to speak of the matter of their grief, neither good nor bad: 2. Sam 13. 22. killed him] And wherfore killed he him? Because his own workes were evil, and his brothers good. 1. Job. 3. 12. Hereupon the Scripture giveth them these titles, Abel the just, Mat. 23. 35. and Kun, of that wicked one, 1. Job. 3. 12. that is, of the Devil: for he was a murderer from the beginning, Job. 8. 4.

Ver. 9. Where

Ver. 9. Where, w. Abel?] Here, God sheweth himselfe to be the rocker-out of bloods, Psal. 9. 13. So Zacharie when hee was murdered, said, The Lord look upon it and require it. 2. Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the rest,) should come upon the Lewes, Mat. 23. 35. 36.

Ver. 10. blood:] This word in the pluarl number, usually signifieth murder, and the guilt following it: and such as gave themselves to this sin, are called men of bloods, Psal. 5. 7. Sometime bloods meaneth mans natural generation, Job. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, The voice of the bloods of the generations, {the multitudes of such men} which shoulde have proceeded from thy brother. cry] or, are crying. This word hath reference in number, to the bloods fore-mentioned; as if many were spilt and cryed. From hence the Apostle noteth the effect of Abels faith, how by it, being dead he yet speaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherfore Christs blood is preferred before this, as speaking better things then Abel, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of mans soule, the forgiveness of sins to the faithfull, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from an other like Scripture, Mat. 22. 31. 32.

Ver. 11. Cursed] As Gods blessing imployeth among other good things, the light of his face, and favour towards men, Psal. 67. 2. so his curse bringeth with other evils, the hiding of his face, & withdrawing of his favour; as Kain after complain. v. 14. By this sentence Kain is cast out from Gods presence and Church, and is the first cursed man in the world.

Ver. 11. not henceforth] Hebr. not add to yeild: that is, not yield any more her strength, meaning the natural fruit, which otherwise, through Gods blessing it could,

Ver. 12. For as the cursed figure, lost the vigour, and withered: Mark. 13. 21. so the fruitfull land is made barren, when it is cursed for the sin of the inhabitants, Lev. 26. 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened: see Gen. 5. 29. A contrary blessing is promised to them that feare the Lord, Lev. 26. 4. Ezek. 34. 26. 27. fugitive for, wanderer: 2. curse which David wished to his enemies, Psal. 59. 10. and 109. 10. contrary to the safe and seeld estate of Gods people; Psal. 112. 6. 7. Mat. 4. 4. The word is sometime used for the leaffull moving of the hart, as in Esay 7. 1. so the Greek here translateth, Sighing and trembling shal be on the earth.

Ver. 13. my iniquity] or, my punishment for iniquity: see the annotations on ver. 7. and Gen. 19. 15. then may be forgiven] or, then thou mayst forgive. Or, referring it to the punishment, greater then I can bear. In this sense, Kain murmureth against Gods justice: in the former, he desprieth of his mercie. So the Greek translateth, my fault is greater then may be forgiven me: and the Chaldee paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, he believeth not to return out of darkness; and he is wayed for of the sword: Job. 15. 21. And in him may be seen seven abominations, (so many as are in the hart of him that hateth his brother, Prov. 16. 5.) 1. he sacrificed without faith, 2. was displeased that God respreched him not; 3. hearkened not to Gods admonition; 4. spake dissemblingly to his brother; 5. killed him in the field; 6. denied that he knew where he was; 7. asketh not, nor hopeth for mercy of God, but desprieth; and so falleth into the condemnation of the Devil.

Ver. 14. shall I be hid for, be absent: 2. Gen. 31. 49. This meaneth a feauill banishment, from the face or presence of God in his Church; as after followeth in ver. 16. Contrary to which is the appearing

pearing before Gods face, in the place of his publicke worship, Exod. 23. 17. Psal. 42. 3. Job professeth his faith in this respect, opposite to Kains despaire, Job. 13. 20. &c. who soever : ] or, every one that feudeth (or meeteth) me. This sheweth his terror in conscience, fearing just recompence, and seeing where none doth pursue; as Lev. 26. 17. 36. Job. 15. 20. 22. Prov. 18. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, who sover would, might freely kill him: Dionys. Halicarnass. l. 2. And of old, among the Galles (or French-men) such as obeyed not their priests the Drayder, were forbidden the sacrifices, (their divine worship;) and those so forbidden, were reputed amongst the most wicked, all men shunned them, and would not converse or talk with them, fearing to be defiled even by leightes communication with them, no benefit of law was allowed the, nor any honour done unto them: Caesar Comment. de bello Gall. l. 5. A like severe censure was also among the Greeks, as K. Oedipus his words shew, in Sophocles, in Oedip. Tyr.

Ver. 15. sevenfold: ] that is, he shall have much greater punishment: for seven, meaneth much or many: Prov. 26. 25. Job. 5. 19. Psal. 11. 7. The Chaldee here understandeth it of punishment to the seventh generation. Hereto God reprefeth further bloodshed, which men else might rush into; for soon after, the earth was filled with violence, Gen. 6. 11. He let Kain live miserably, for a warning to others, as David (having reference hereto) saith, Stay them not, lest my people forget: make them wander abroad (as fugitives) by thy power: Psal. 59. 12. Thus also he provided for the encrave of the world at the beginning: wherefore Kains posterity is after reckoned, to the seventh generation.

Upon Kain: ] or, unto Kain, to fecure him from his fear. Upon him, to keep others from killing him: as in another case, in Ezek. 9. 4. 5. 6. they that had Gods mark set upon them, were not slain. left any: ]

or, that not any. stay: ] or, smite, that is, kill him. The full speech is to smite him in soule, as Gen. 37. 21. and where one Prophet saith, he smote, 2. King. 14. 14. another expounds it he killed: 2. Chron. 25. 3.

Ver. 16. from the presence: ] or, from before the face of Ichovah: that is, from the place of Gods word & publick worship, which in lik lyhood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to come into Gods presence (or before him): 1. Chron. 16. 19. is explained in Psal. 96. 8. to be the coming into his courts. Gods face or presence is mans greatest joy in this life, and in that which is to come, Exod. 33. 14. 15. 16. Psal. 17. 15. Of which Kain was now deprived: for, the evill shall not sojourn with God, nor sojourn stand before his eyes, Psal. 5. 5. 6. Otherwise, as Gods face signifieth his al-seeing providence and government, none can flee from it; Psal. 139. 7. 12. Ier. 23. 24. Of Ionas, it is likewise said, he rose up to flee from the presence of the Lord: Jon. 1. 3.

dwell: ] or, face, that is, feared himself. Staying, is used for dwelling, as after in v. 10. and often in the Scriptures. Nod: ]

in Greek Naid; so named, because Kain was there Naid, that is, a vagabond, as God

threatened before, in v. 12.

V. 17. knew his wife: ] that is, lay with her: as v. 1. This was one of Adams daughters, spoken of in Gen. 5. 4. to whom it seemeth he was married before. And here follow seven generations of Kain reckned: for God lefteth the wicked prosper in this world, Psal. 17. 14. he increaseth nations, and (afterward) destroyeth them, Job. 12. 23.

Enoch: ] in Hebrew uv Chanoch: by interpretation Carchis, Instituted, or Dedicated. It vvas the name also of that godly man mentioned in Gen. 5. 18. 22.

was building: ] this manner of speech, (which the Greek translation also keepeth,) may imply a beginning of the work, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be for his better

better security from his fears, and to denote his worldly affe<sup>t</sup>ion, otherwise then Abraham had, who looked for a citie that hath foundations, whose builder and maker is God: Heb. 11. 10. the name of his son: so proclaiming his name on the citie, as David sheweth valing worldly men doe on lands, Psal. 49. 12. As Kains name signified Possession, so had he possessions of children, citie, riches, arts, &c. in this world: all which Abel wanted, vvhose inheritance vvas in heaven.

Ver. 18. Irid: ] or, Ghinirad, in Greek, Gai-dad: for the Hebrew letters IR. & TD. are one much like another, & often put one for another by the Greek translatours; and in the Hebrew text: it self: as Riphath, Gen. 10. 3. is Diphath, 1. C. ron. 1. 6. Chem-dav, Gen. 36. 16. is Chamran, 1. Chron. 1. 41. Hadar, Gen. 36. 30. is Hadad, 1. Chron. 1. 50. Hadarezer, 1. Chron. 18. 3. is Hadadezer, 2. Sam. 8. 3. and sundry the like: vvhich shew that the Hebrew letters had the same forme and figure of old, which they have at this day.

Mehu-sach: ] or, Me-chu-sach, vritur immediately after, Mechi-ael, in Greek Maled, according to the name of Kainans sonne, in Gen. 5. 12.

Methusael: ] in Greek, Methousias; as also they vritur Eaochs sonne, Gen. 5. 21. Lamech: ] or, Lemech: so Gen. 5. 25. Kains posterite, accord in name vwith Seths.

Ver. 19 two wives: ] so violating the lavy of mariage, vvhich by Gods ordinance vvas to be but with one wife, Gen. 2. 18 24. Adah: ] by interpretation an Ornament: as Zillah (or Sella) signified her shadow.

Ver. 20. Iabel: ] in Greek Iobel. fa-ther: ] that is, master, as the Chaldee expoundeth it. Every artis-master that either first invented, or perfecteth and teacheth any art, is called a Father. So in the verse following. dwell in tents: ] that is, used Shepherdie: for shepherds used tents, to remove from place to place vwhere best pasture vvas to be found: Esa. 38. 12. Song 1. 8. Ier. 6. 3. and 49. 19. The

Hebreu phrase, him that dwelleth is meant of many, as the Greek also translateth it, them that dwel. So dweller, 2. Sam. 5. 6. is expounded dwellers, 1. Chron. 1. 4. enemie 1. King. 8. 37. 44. is enemies, 2. Chron. 6. 18. 34. and many the like. See also Gen. 3. 2. castell: ] Hebr. possition: understanding the wyord castell, as is explained in Gen. 26. 14. he had possition of flocks, and possition of herds. So the Greek here translateth, feeders of castell. The supply of such words is often made in the text it selfe: as, a thousand, 2. Sam. 8. 4. that is, a thousand charrets, 1. Chron. 18. 4. Vzzah put forth to the arke, 2. Sam. 6. 6. that is, hee put forth his hand to the arke, 1. Chron. 13. 9. See also Gen. 5. 3.

Ver. 21. handle: ] that is, play upon: as the Chaldee paraphraseth, he was master of all that play on the Pslattery, and knew musick vvhich the Greek translateth, this was he that shewed the pslattery and the harp. organ: ] it hath the name in Hebreu, of loveliness and delight; and it vvas an instrument of joy, Job. 21. 12. so vvas the harp, called therfore the pleasant harp, Psal. 8. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet vvere they irreligious, as is vritter: they gan unto God depart from us: and what should the Almighty doe for them? For hee filled their houses with good things: Job. 22. 17. 18.

Ver. 22. instructor: ] Hebr. a whether (or, sharper:) vvhich the Chaldee expoundeth also a master. He sharply and vvitly taught smythes craft, and instruments of war. The Hethens after seyned Val-can (vvhich name seemeth to be borrowed from this Tubal-cain,) to be the god of smythes. Naamah: ] she hath her name of Pleasance. Thus vvitly profits and pleasures, they of the old world passed their time, eating and drinking, marrying and giving in mariage, until the day that the flood came, and tooke them all away: Math. 24. 38. 39. The Hebreu Doctors (in Midras Ruth, and Zohar) say of this Naamah, that all the world wonderd (in love) after her; yea even

23

even the sons of God, (as in Gen. 6.2.) and that of her, there were born evil spirits unto the world.

Ver. 13. I have killed &c.] or, I would kill a man in my wound yea a yong man in my burst, The Hebrew is of the time past, as (peaking) of murder committed; (and to the Greek translatheth, I have killed a man;) but it may also be interpreted, as a boatsfull threat for time to come; that if any did wound or hurt him, he should surely die for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1. Sam. 1.6.7.) and both of them with their husbands; so in his wrath he uttered these words unto them, to represe their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee paraphrath understood this in a contrary sense; as if it were a question, for have I killed? &c. that is, I have not: and expoundeth it thus, For I have not killed a man, that I should bear sin for him; nor destroyed a yong man, that my seed should be confounded for him. to my burst] or, for my stripe: the original word signifieth a wayl, or mark, of a stripe or wound in the flesh.

Ver. 24. seventy and seven fold:] that is, if he that killeth Cain, shall be punished seven fold; then he that killeth me, shall 77. fold. It seemeth to be an insolent contempt of Gods judgment, and abusing of his patience towards Cain, ver. 15. Because sentence against an evill worke is not executed speedily, therefore the harts of the sonnes of men, is full in them to doe evill; Eccles. 8.11.

Ver. 25. Sib] Heb. Sheith: that is, Se' or Appointed, to weet, in Abels room. He was not born, till 130. yeres after the creation, Gen. 5.3. It might be, Adam had other sons and daughters before, Gen. 5.4 but none, in whom such expectation of good was: or Seths posterity only remained at the flood, when all the world perished, Gen. 6. fide] that

is, an other son; that as Abrahams seed was called in Isaac, (Imlat being excluded,) Gen. 21. 12, so Evers seed shud be in Seth; and nor in any other of her children. Seed, is usuall put for children as they left no seed, Mar. 12. 12. is expounded, they left no children, Luk. 10. 31. fled of Abel] Eve sheweth a reason of her sons name, also her faith grounded on Gods appointment and setting of his mercy concerning this seed, who shd be faithfull as Abel; and a father of the world, who are all called the sons of Seth, Numb. 24. 17. and the father of our Lord Jesus after the flesh, Luk. 3. So in Exod. 37. dead bones revive again; and in Revil. 11. the witnesses killed, have the spirit of life from God, entring into them.

Ver. 26. also himself] or, to him also: when he was 105. yeres old, Gen. 5.6. and the world, 235. Enos] so he is written in Greek, Luk. 3. 38 in Hebrew אָנוֹשׁ; that is by interpretation Sorowfull, grievously feare, miserable. So named, (as seemeth,) for the sorowfull state of those dayes, wherein great corruption grew in the Church, Gen. 6.2 3 5. Therfore this name is in Scripture usually given to all men, as being Enos, or sons of Enos, full of sorow and miserie, Psal. 8.5. & 144.3. And to abate mens pride, David sayth, let the nations know, that they be Enos; (or woe full men:) Psal. 9.21. began men profanely, to call] or profaner, began in calling, (or for calling) on the name of lebavah. The Hebrew word may be translated, men began, or men profaned; but is commonly understood here, of the learned Hebrewes, to mean profaner; and some translating it began, yet take it thus, men began, to call (their idols) by the name of the Lord: as images and representations of God, were called Gods, Exod. 32. 4. The sorowes of this age were great, as the very name of Enos telli yeth, and the historie following in Gen. 6. confirmeth: for impietie crept into the Church, by unlawfull mariages with Kains seed, and religion & manners were much corrupted, Gen. 6

24. The Hebrewe docters describe it thus. In the day s of Enos, the sons of Adam erred with greater oars, and the couns'l of the wife men of that a, e b came b-utifb; and Enos him selfe was (on) of them that erred; and their error was that They sayd, forasmuch as God hath created these stars and spares to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him: it is meet that men shoulde lawe & glorie and see them honour. For this is the will of God, that we magnifie and honor, whom soever he magnifieth and honoureth: even as a King would have them honoured that stand before him, and thau the honour of the King himselfe. When this thing was come up into their hart, they began to build Temples unto starres, and to offer sacrifice unto them, and to lawe and g. ofice i em with words, and the worship before them, that they ght in their evill opinion, obtain favour of the Creator. And this was the root of idolatry, &c. And in proesse of time, there stood up fulle Prophets among the sons of Adam, which syd that God had commandment & syd unto them worship such a star, or all the stars, and doe sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; and he shewed them the image which he had syed out of his own hart, and sayd, it was the image of such a star, which was made knowne unto him by prophete: and they began after this manner, to make images in Temples, and under trees, and on tops of mountians and hills, and assembled together and worshipped them, &c. And this thing was spred through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So in tract of time, the glorious & fairest name (of God) was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought save images of wood & stone, and Temples of stoe, which they had been trayned up from their childhood, to worship and to serve, and to swear by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save

the stars and spheres, for whose sake, and in whose likenes they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methusala, Noe, Sem and Eber. And in this way did the world walk and converse, till the pillar of the world, to weet Abraham our father was born. Maimony in Misn. tom. 1. treat. of Idolatry ch. 1. S. 1. 2. 3. That the heavens and stars were of old worshiped: both Moses and the Prophets after him shew. Deu. 4.19. Amos 5.26. 2. King. 21. 3.5. And as the heathen Philophiles counted the heaven a living body, (Aristote colo l.2.c.1.) so did the wifel of the Hebrew Rabbins: All the stars and all the spheres, have soules, & knowledge and understanding, & are living things, and stand and acknowledge him who sayd, and the world was, every one according to his greatness & according to his dignitie, lauding and glorifying him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them; and the knowledge that the stars & spheres have, is les than the knowledge of the Angels, & greater then the knowledge of the sons of men, saith Maimony in Iesu's batorah, ch. 3. S.9. Vpon this perswasion, men might the easier be drawn to the worship of them: If we understand Moses here otherweile; Then began men to call upon the name of the Lord, then it may be meant of more publick worship now erected then before: or, of publick preaching in the name of the Lord, to call the wicked to repentence: or of calling themselves by the name of the Lord as in Gen. 6.2. the faithfull are called the sons of God, Onkelos the Chaldee paraphrath, translatheth ben b g in men to pray: but the Chaldee in the Morites bible saith: Then in his dayes the sons of men left off from praying, (or, became profane, so that they prayed not) in the name of the Lord.

1. The genealogie of the tenth Patriarch of the

## Adams genealogie.

## GENESIS. V.

## Enoch translated.

the world. 3. of Adam, 6. Seth, 9. Enoch, 12. Cainan, 15. Methusala, 18. Jared, 21. Enoch, (who walked with God, and was taken away without death,) 25. Methusala, 28. Lamech, 32. and Noe.

**T**HIS is the book of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female, created he them; and blessed them, and called their name Adam, in the day they were created. And Adam lived, a hundred and thirty yeres; and begat (a son) in his likeness; in his image: and called his name, Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeres, and he begat sons, and daughters. And all the dayes of Adam, which he lived, were nine hundred yeres, and thirty yeres: and he dyed.

And Seth lived, a hundred yeres, and five yeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeres, and seven yeres: and begat sons, and daughters. And all the dayes of Seth, were nine hundred yeres, and twelve yeres: and he dyed.

And Enos lived ninety yeres: and begat Cainan. And Enos lived, after he begat Cainan, eight hundred yeres, & fifteen yeres: and begat sons, and daughters. And all the dayes of Enos, were nine hundred yeres, and five yeres: and he dyed.

And Cainan lived, seventy yeres; and begat Maleleel. And Cainan lived, after he begat Maleleel, eight hundred yeres, and forty yeres: and begat sons, and daughters. And all the dayes of Cainan, were nine hundred yers, & ten yeres: and he dyed.

15 And Maleleel lived, sixtie yeres, and five yeres: and begat, Jared. And Maleleel lived, after he begat Jared, eight hundred yeres, and thirty yeres: and begat sons, & daughters. And all the dayes of Maleleel, were eight hundred yeres, and ninetie and five yeres: and he dyed.  
 17 And Jared lived, a hundred yeres, and sixty and two yeres: and begat, Enoch. And Jared lived, after he begat Enoch, eight hundred yeres: and begat sons, and daughters. And all the dayes of Jared, were nine hundred yeres, and sixtie and two yeres: and he died.  
 18 And Enoch lived, sixtie and five yeres: and begat, Methusala. And Enoch walked with God, after he begat Methusala, three hundred yeres: and begat sons, and daughters. And all the dayes of Enoch, were three hundred yeres, and sixtie and five yeres. And Enoch walked with God: and he was not; for God took him.  
 25 And Methusala lived, a hundred yeres, and eightie and seven yeres: and begat, Lamech. And Methusala lived, after he begat Lamech, seven hundred yeres, and eightie and two yeres: and begat sons, and daughters. And all the dayes of Methusala, were nine hundred yeres and sixty and nine yeres: and he died.  
 28 And Lamech lived, a hundred yeres, and eightie and two yeres: and begate, a son. And called his name Noe, saying: This shall comfort us from our work, and from the sorrow of our hands, because of the earth, the which Iehovah hath cursed. And

Lamech

## Noes sonns.

## GENESIS. V.

Lamech lived, after he begat Noe, five hundred yeres, and ninety and five yeres: and begat sons, & daughters. And all the dayes of Lamech were seven hundred yeres, and seventie and seven yeres: and he dyed.  
 31 And Noe was, five hundred yeres old: and Noe begat, Sem, Cham and Iapheth.

## Annotations.

**T**He book: ] that is, the narration, or record of the generations of Adam: the Greek translathet, generation of men, it meaneth both the chidren which Adam begat; and the events that did befall them; as the word generation, is used for all accidents in times & ages, whatsoever the day may bring forth; as Solomon speaketh Pro. 17. 1 ) So in Gen. 2. 4, and 6. 9. and 25. 19. And here are ten generations reckoned from Adam to Noe; the chief end whereof, is to shew the genealogie of Christ the promised seed according to the flesh, and so of his Church: Luke 3. 23. --38. 1. Chron. 1. 1. &c. likenes of God: [ee Gen. 1. 25.]

**V. 2.** their name] so Adam was the common name of man and woman, (which were one flesh, Gen. 2. 23. 24.) and of all their posterity. Gen. 9. 6. For we are all of one blood: Ad. 17. 26.

**V. 3.** and begat: ] to weet, a son, as the sc. quod the weith. The Scripture often omitteh such words, & sometime finewrit they must be understood: as David put in Syria; 1. Chron. 18. 6. that is, he put garrisons in Syria, 2. Sam. 8. 6. See before the note on Gen. 4. 20. in his likenes: ] namely that which he now had in his full state: for the first likenes and image of God in him was by his corrup'ted, Gen. 3. wh. upon all men now are conceived in sin. Ps. 51. 7. and are by nature children of wrath, Eph. 2. 3. **Seth:** ] that is, Set or Appointed in stead of Abel; [ee Gen.

4. 25. onely his posterity were reserved, when all the world was drowned. And from him the genealogie is reckned both in the old and new Testament, 1. Chon. 1. 1. &c. Luke 3. 38.

**V. 6.** yeres ] Hebr. yere: Sometime the original useth indifferently one for another; as eight yeres, 2. Chron. 34. 1. for which in 2. King. 22. 1. is written eight yere. It is also the proper y of the Hebrew, to let the least number foremost, as here, Seth lived five yeres, and an hundred yere, and so after: which because it differeth from our manner, and in the order there is no speciaall weight, is changed according to our speaking: because the Hebrew it self, in repeating matters, doth often change the order of words: as 2. Chon. 23. 7. when he commeth in, and when he goeth out; which in 2. King. 11. 8. is, when he goeth out, and when he cometh in. So great and smal, 2. Chron. 34. 30. or, small and great, 2. King. 23. 2. And in translating, the holy Ghost often alio chargeth the order of words: as fol. 2. 18. your old men shall dreame dreames, your young men shall see visions; which in Ad. 2. 17. is placed thus, your young men shall see visions, and your old men shall dreame dreams. So in 1. King. 19. 10. they have broke downe thy altars, and killed thy Prophets: which Paul rehearseth thus, they have killed thy Prophets, and broke down thy altars, Rom. 11. 3. and sundry the like.. **Enos:** ] or, as the Hebrew pronounceth it Enos: but because our language and custome rather follow the Greek which is more easly, the names are expressed as the new Testament doth in Luke 3. left the Reader should mistake, and think them diverse persons.

**V. 9.** Cainan ] so Luke 3. 37. in Hebrew Kanan.

**V. 12.** Maleleel ] Hebr. Mahaleel.

**V. 15.** Jared ] Hebr. Jeled.

**V. 18.** Enoch ] in Hebr. w. Chanoch, that is, Dedicated, or Catechized: he is said to be the seventh from Adam, and a prophester of Gods judgment upon wicked men for their impious deeds, and hard speeches against

against God: *Iude ver. 14. 15.* So he is distinguished from Enoch the Cainite, the third from Adam, Gen. 4. 17. and seven being the number of the Sabbath, the seventh generation implied the mysterie of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten, from Adam to Noe: as before in Gen. 4. there are seven generations of Cain, so Abram the Hebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twise seven generations are reckned from Abram to David, and so many from David to the captivity of Babylon, and againe so many from that captivity, to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeres old, begat Seth.
2. Seth, 105. yeres old, begat Enos. In the yere of the world, 235.
3. Enos, 90. yere old, begat Kanain: in the yere of the World, 325.
4. Kanain, 70. yere old, begat Maleel: in the yere of the World, 395.
5. Maleel, 65. yere old, begat Iared: in the yere of the World, 460.
6. Iared, 162. yere old, begat Enoch: in the yere of the World, 622.
7. Enoch, 65. yere old, begat Methuselah: in the yere of the World, 687.
8. Methuselah, 187. yere old, begat Lamech: in the yere of the World, 874.
9. Lamech, 184. yere old, begat Noe: in the yere of the World, 1156.
10. Noe, 500. yeres old, begat Iapheth: in the yere of the World, 1156.

The lives of these Patriarchs are also to be noted.

1. Adam, lived 930. yeres.
2. Seth lived 912. y.
3. Enos lived 905. y.
4. Kanain, lived 910. y.
5. Maleel lived 895. y.
6. Iared lived 965. y.
7. Enoch lived on earth, 365. y. The short est liver.
8. Methuselah lived 969. y. The longest liver.

9. Lamech lived 777. yeres.

10. Noe lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yere of whose life he dyed, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeres as there be dayes in the yere of the Sun,) was taken away into Paradise, next after Adams death, seuen Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the flood, that came in the 600. yere of Noes life. That Mathusala lived till the very yere wherin the flood came, as his name signified that he shoulde: with sundry other things, worthy to be obserued, in the briefe historie of these ten Fathers.

Ver. 21. *Methuselah*] so in Luke 3. 37. in Hebreue Methuselah, which is by interpretation, *He dyeth and the emision (or dash)* meaning the flood, cometh. Enoch being a Prophet, foretold in his sons name, of the Flood to come in the yere that Mathusala dyed: as came to passe. Compare Iude ver. 14. 15.

Ver. 22. *walked with God*: that is, led his life & administered before God, holily, justly and faithfully; and so pleasing to God, as Gen. 6. 9. Wherefore the Apolle (following the Greek version) faith, *hee pleased God, (which without faish it is impossible to doe)*; Heb. 11. 5. 6. The Chaldee translateth, *hee walked in the feare of the Lord*: and the Ierusalem Targum saith, *he served (or laboured) in the truth before the Lord*. And by comparing the like speech unto Eli, 1. Sam. 2. 30. 35. it leemeth to imply a pleasing or acceptable ministracion of office before the Lord. Wherefore Enoch is noted to be a Prophet, Iude 14. And Noe who also walked with God, Gen. 6. 9. was a preacher of justice, 2. Pet. 2. 5. Of Eli, it is spoken touching the Priesthood, 1. Sam. 2. 30. 35. and of David in the Kingdom, Psal. 56. 14. and 116. 9. See also Gen. 17. 1. Thus Enoch was a speciaall figure of Christ.

Ver. 24.

Ver. 24. *he was not] to weet not found,* as the Apolle (according to the Greek) saith Heb. 11. 5. and the Chaldee addeth, *he appeared not, and yet the Lord killed him not.* The like speech is also used of them that are taken away by death, Jer. 31. 15. which the Evangelist all ging, addeth the word *are (or were) that wanted in the Hebrew, as in this place it is wanting also.*

*God took him: ]* that is, transferred him (saith the Apolle) *that he shoud not see death*, Heb. 11. 5. where the Arabik version addeth, *hee was translated into Paradise:* meaning the heavenly Paradise, mentioned, Luke 23. 43. 2. Cor. 12. 2. 4. So Elias was taken up into heaven, 2. King. 2. and the Hebrew doctors say that Enoch was taken up in a whilewind as Elias was; and that hee was disarrayed of the foundation corporall, and clothed with the foundation spirituall. Also that God shewed him all the high treasures, and shewed him the tree of life, in the midle of the garden &c. R. Adenahem on Gen. 5. & ike Zohar on the same. By this translating of Enoch, God assured all the faishfull, of their resurrection and eternall life: therefore they after applied the like work of God to themselves after death, as in Psal. 49. 16. And the Apolle teacheth we shall all be changed, & shall have spiritual bodies, & a building of God, an house not made with hand, eternall in the heavens, with which houle, we desire to be cleashed-upon, &c. 1. Cor. 15. 51. 44. and 2. Cor. 5. 1. 2. Ben Syrach faith, Enoch translated, was an example of reparation to all generations, Eccles. 4. 16.

Ver. 25. *Lamech*] Hebrew Lemec.

Ver. 29. *Noe: ]* so written in Luke 3. 36. 1. Pet. 3. 20. The Hebrew soundeth Noah, which signifieth *is*, which proceedeth from comfort, as the words following shew; his nam: having affinity with Nachum. *comfort us from our work: ]* that is, *comfort us with rest from our worke:* as the Greek translateth, *he shall give us rest from our works.* This prophete his father uttered of him, as he that shoulde be a figure of Christ, in his building the Ark, & offering of sacrifice, whereby God smelted a

favour of rest, and sayd, *he would not curse the ground any more for mans sake*, Gen. 8. 21. Or we may read it, *comfort us concerning our work, &c.* from the earth:] understand againe, which con-meth from the earth: for the earth being curs'd, are not fruits without great labour and trouw, Gen. 3. 17. 18. *hath cursed] Hebrew hath cursed it: but this pronounceth our tongue uech not: for it, I therefore lay before, the (or that) which. And the Hebrew text sometime omits it as superfluous, 2. Chron. 28. 3. with 2. King. 16. 3.*

Ver. 32. *100. yeres old] Hebrew son of 100 yeres, that is going in his 100 yere. An usuall speech in the Hebreue Scriptur e of mens age, or of beasts: Gen. 17. 1. Exod. 22. 2. compared with 2. King. 8. 26. where Ahaziah, is son of 22. yeres, for his owne life: but sonn of 42 yeres, for the stafe of his Kingdom. And by being old (or sonne of) 100. yere, is not meant that yere full ended; but while he was living in that yere. As appeareth by Gen. 7. 6. vwhere Noe is 600 yere old: which in v. 11. is expayned to be In the yere of the 600 yere of his life. Accordingly, must we understand the ages of men, and beasts spoken of in Scriptur e: as when a Levite entred upon his Ministry being a sonn of 30 yeres, Num. 4. 3. it is meant going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entred upon his ministrie, when he began to be of 30. yeare, as is expayned Luke 3. 23. And for the sacrifices in the Law which were to be of any yereling heale, (as for the Hebrew phrase, son of a yere, Exod. 12. 5.) the Iewes have left recorded, that it must be thialy within the first yere of the life; and if it be but an houre older then a yere, it is not allowable for an oblation to God. Maimony, 8. book in Magnishe Kjibano b. ch. 1. S. 1. 3. *Noe begat] that is br. as to begat, for all his three sons were not born in a yere, but Shem was born two yeres after, when his father was 600 yeres olde.**

as may be gathered by Gen. 11.10 where two yeres after the flood he was but an 100. years old : and then was Noe his father 600. by Gen. 7. 6. See the like of Thara; Gen. 11. 26. Sem, Cham and Iapheth; founded in Hebrew, Shem, Cham and Iapheth: of which Iapheth was the eldest; Sem the next; and Cham the yongest; as is evident both by the former note of Sem age, and by Gen. 10. 21. and 9. 24. But becaus: 8m was in dignitie preferred of God before his brethren, Gen. 9. 26 27 thatfor he is first named. The like is in the history of Abram and his brethren, Gen. 11. 16. So Iacob is named before Esau his elder, Gen. 28.5. and Ephraim before Manasse, Gen. 48.20.

## CHAP. VI.

1. The sons of God, many with the daughters of men: 4. so Giants are bred: 5. wickedness increaseth; 6. God repenteith that he made man, 7. and will destroy them, 8. Not findeth grace, 13. and is for warned of the flood, 14. The Ark (with mather and form therof) is commanded to be made, 18. for the saving of Noes house, 19. and sum of all living things; 21. with provision of food. 22. Now doth all that God commanded.

1 And it was, when men began, 2 to multiply on the face of the earth: and daughters, were born unto them. That the sons of God, 3 saw the daughters of men, that they were faire; and they took unto them wives, of all which they chose. And 4 Iehovah sayd; My spirit shall not strive with man, forever; for that he also is flesh: and his dayes halfe, a hundred and twenty yeres. There were 5 Giants in the earth, in those dayes; and also after that, when the sons of God went in, unto the daughters

of men; and they bare children to them: they were mighty men; which were of old, men of name. 6 And Iehovah saw, that the wickedness of man, was much in the earth; & every imagination, of the thoughts of his hart, was only evill every way. And it repenteith Iehovah, that he had made man, on the earth; and it grieved him, at his hart. And Iehovah sayd; I will blot out, man whom I have created, from the face of the earth; from man unto beast, unto the creeping-thing, and unto the foule of the heavens: for it repenteith me, that I have made them. But Noe, found grace, in the eyes of Iehovah.



THESE are THE GENERATIONS OF NOE; Noe, was a just man, perfect in his generations: Noe walked, with God. And Noe begat, three sons: Sem, Cham and Iapheth. And the earth was corrupt, before God: and the earth was filled, with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way, upon the earth.

And God sayd unto Noe; An end of all flesh, is come before me; for the earth is filled with violent-wrong, from the face of them: and behold I, destryoy them with the earth. Make for thee, an Ark of Gopher trees; nestes, shalt thou make in the ark; and that pitch it, within and without, with pitch. And this (the fision), which thou shalt make it of: three hundred cubits, the length of the ark;

fatio

2 sixtie cubits, the breadth of it; and 16 thirtie cubits, the height of it. A clear-light, shalt thou make to the ark; and in a cubit shalt thou finish it from above; and the dore of the Ark, shalt thou set in the side therof: with lower, second and third stories, that thou make it. And I, behold I doe bring the Flood of waters, upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: every thing that is in the earth, shall give up the ghost. But I will establish my covenant, with thee: & thou shalt inter into the ark, thou, and thy sons, and thy wife, and thy sons wives, with thee. And of every living thing, of all flesh, two of every sort shalt thou bring into the ark, to keep alive with thee: they shall be male and female. Of the fowl, after his kind; and of the beast, after his kind, of every creeping thing of the earth, after his kind: two of every sort, shall come unto thee, to keep (them) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather it, to thee: and it shall be for thee, and for them, for meat. And Noe, did: according to all that God commanded him, so did he.

3

## Annotations.

1 M EN: ] Hebr. Adam: put generally for men, as the Greek translatreth, & the lat words of this verse doe confirm: so the Chaldee saith, the sons of man. The posterity of Cain is hereby meant, who increased faster then Seths did; and sought so to doe, by taking more wives, Gen. 4.19.

F 3

Ver. 2. the sons of God:] the men of the Church of God; for unto such Moses saith, you are the sons of Iehovah your God, Deut. 14.1. so 1 Iob 3.1. The name God in Hebrew Eohim is in the form plural, and som time Princes are so named, Exod. 21.6. Psal. 82. to the Chaldee here translatreth, the sons of Princes: understanding (as I think,) Seth & the other patriarchs. daughters of men:] meaning of Kains posterity, that were out of Gods Church, Gen. 4. 14. and because they were not born again of God, by the immortal seed of his word, (1. Iob. 3.9. 10. 1. Pet. 1. 23.) they continued children of the old Adam and natural man still. So Paul saith, 1 Cor. 3. 3. why ye not as men? that is, as unregenerate men. fay] or goodly; Hebr. good, to weet of countenance, as is exprested Gen. 24. 16. the Chaldee translatreth it fay, took unto them] that is, took to themselves, and regarded not the counsell of their godly parents, (who shoud by right take wifes for their children,) nor the will of God, whose law after forbade such profane marriages, Deut. 7. 3. 4. The like is noted of Esau, Gen. 26.34.35 & 18. 8. 9. Thus corruption grew in families, which they chose: ] that is, which they loved and liked, following their own affections. So my chosen, Esey 42.1 is interpreted my beloved, Mat. 12. 18. and chos is often used for taking, or desirous, Psal. 15. 12. and 11. 173. Esey 1. 29. and so the Chaldee translatreth it here. Into this shu, Solomon also tell, 1. Kyn. 11.1.2.

Ver. 3. my spirit:] This is that holy spirit of Christ by which he preached in the Patriarchs, and especially in Noe, to the disobedient spirits of the old world, 1. Pet. 3. 18. 19. 20. 2. Pet. 2. 5. not strive] or, not judge, that is, not contend, iudgement, for so this word is elsewhere also used, Eccles. 6.10. and may here import, both contending by preaching, disputing, convincing in the mouths of the Patriarchs, (as Neh. 9. 30.) and by inward motions and checks of conscience which his spirit gave them for their sins; against which

which they that struggle, fall into the sin  
against the holy G-osp, despising the spirit  
of grace, Heb. 10. 29. So the Spirit of  
God is said to be tempted, tried, grieved,  
Act. 5. 9, and 7. 51. Esay 63. 10. Ephes.  
4.30. <sup>with man]</sup> or, in man, implying  
both the contending of the Prophets  
outward, and of Gods spirit inwardly as  
before is observed. Here the Church de-  
clined, is called man (or Adam) to note  
their corrupt estate. The Greek translu-  
teth it, my Spirit shd not continue in these men.  
The Chaldee paraphrase h, This evil gene-  
ration shall not continue before me for ever: un-  
derstanding (as it seemeth) by the Spirit,  
mans natural soul and life, which God  
would take away by the Flood. be  
also that is these asf, which are my pecu-  
liar protestant people. u flesh that is,  
u flesh, not having the spirit but walking af-  
ter their own lusts; as Iudv. 19. 16. The flesh  
and the Spirit, are also thus opposed Rom.  
7. 5. & 8. 9. Gal. 5. 16. 17. So the C. ald.  
here saith, For that they are flesh, and their  
works evil And this is the state of all men  
in their first birth: for that which is born of  
the flesh, u flesh, Job. 3. 6. 120 years: ]

were men of great stature, that other men were as grasshoppers in respect of them, Num. 13. 33. The Chelde call them Gibbari, that is, mighty men; and so Nimrod was Gubor, that is Mighty on the earth, Gen. 10. 8.) the Greek name them Gigantes, whereto our English is derived, and the Greek Poets feyned them to be born of the earth, noting them to be earthly minded, not caring for heaven: and born also of such parents. after that, that is, as before; so after God had threatened their destruction that they were not bettered, or brought to repentance. went in] namely into the chamber, as is expressed in Judg. 15. 1. and consequently, compayned with them: in like sense as knowing is used before, Gen. 4. 1. So D'yd went in to Bathsheba, Psal. 51. 2. Abram to Agar, Gen. 16. 2. Iaakob to his wife, Gen. 29. 21. a modest phrase, shy bare] to weet, the women last mentioned: or, they (the men) began children to themselves. The Hebrew impliyeth both, mighty men] i.e. Greek translateth this also Giants; and it seemeth to be an explanation of their former name, men of name: that is, of renown; famous and renowned. Contrary hetero is, men without name, Job 30. 8.

5 Ver. 5. wickednes] or malice, evil, every imagination, or, the whole fiction; The word is general for all & every thing that the hart hath imagined, for meth purposeth, 1 Chron 28. 9 & 29. 18. Luke 1. 51. every daylor, all the day; that is, continually. The Greek translates thus, and every one minded in his hart carefully for evill, all dayes.

Ver. 6, it reported Jeovah; | This is spoken not properly, for God repented not, 1 Sam. 15, 22, but after the manner of men; for God changing his deed, and dealing otherwise than before, doth as men do when they repent. So 1 Sam. 15, 11. *the earth* hereby teaching, that *there was none on earth whom God repented*. So that but for the second man (*him* the *last* from *heaven* (.. Cor. 15, 47.)) whom Noe believed in, the world had now been consumed. So the Hebrew doctors as the Zoroaster

bar upon this place saith man on the earth, to except the man above' (or the superior Adam) who was not on the earth. It grieved him: ] The Scripture giveth to God, joy, grief, anger, &c., not as any passions, or contrary affections, for he is most simple and unchangeable, *Iam.* 1. 17. but by a kinde of proportion, because he doeth of his immutable nature and will, such things, as men doe with those passions and changes of affections. So here, hands, eyes, & other parts are attributed to him, for effecting such things, as men cannot doe but by such members. God is sayd to be grieved, for the corruption of his creatures: contrarwyswise when he restoreth them by his grace he rejoiceth in them, *Efa.* 65. 19. *Phil.* 104. 31. Of these phrases spoken concerning God, the Hebrew doctors write thus: *For as much as it is clear that (God) is no corporall or bodily thing, it is also cleare, that not any corporall accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand nor left hand, nor face, nor back-parts, nor sitting, nor standing: neither beginning nor ending, nor number of yeres; neither is he changeable, for nothing can cause him to change. Neither is there in him death, or life, as the life of a corporal living thing nor fully, nor Wisdom, according to humane wisdom; nor sleep, nor waking, nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech, as the forms of Adam speak &c.* but all these and the like things spoken of him in the Law and Prophets, are parabolical and figurative. As when it is said he that sitteth in the heavens doth laugh, (*Psal.* 2.) and the like: of all such our wise men have sayd, The Law speaketh according to the language of the sons of Adam. And so he sayth, Doe they provoke me to anger? (*Ier.* 7.19.) Again he sayth I am the Lord, & change not, (*Adm.* 3.6.) and if he be sometime angry and sometime joyfull, then is he changeable. But all these things are not found save in persons obscure and base, that dwell in houles of clay, whose foundation is in the dust: but he blessed (God) is blessed and exalted above all these. Maimony in *Ze-*

Sydehatovah, chap. I. S. II. 12.

Ver.7.*blot-out*] that is, *destroy* and *abolish*. from man] that is, both men and beasts. For as the beasts were made for man, Gen.1.28 so they became subject to vanity and destruction, through mans iniquity, Gen.3.17 Rom.8.20.

Ver. 8. found grace ] that is, obtained favour; or mercies (as the Chaldee translatheth it.) So this phrase is interpreted in Greek, sometime finding grace, Heb. 4. 16. sometime finding mercy, 2. Tim. 1. 18. and grace is oppoled unto *works*, & unto debt, Rom. 11. 6. & 4. 4. And it is a specciall title of God, that he is named *Gracious*, Ex. 34. 6. and a specciall prerogative of his people that they  *finde grace in his eyes*, as after of Lot, Gen. 19. of Moses, Exod. 33. 12. of David, Acts 7. 45. of Marie, Luke 1. 30. And the letters of  $\dagger$  Noes name, are the letters of *Grace* in Hebrew, the order being changed.

Thefe 3 letters in the Hebrew bibles, doe signifie the *Parasha* or great Section of Moses law, which was a Lecture on the Sabbath day, read in the Jewes Synagogues, as is obserued *Act 15. 21.* to which was added a Lecture out of the Prophets, *Act 13. 15.* And the first paragraph or Section (which is from the creation hitherto,) they call *Bresheit*, that is, *In the beginning*; this lecond, which reacheth to the 12. chapter, they call *Noe*; and so the rest: There are in all 54. Sections in the law, which they read in the 52. sabbathes, joyning two of the shortest twise together, that the whole might be finished in a yeres space. Hereof the Hebrew doctors write thus. *It is a common custome throughout all Irael, that they finishe wholly the (reading of) law, in one yere; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis; in the second (Sabbath,) at Noe; the generations of Noe; in the third at The Lord sayd unto Abram, (Gen. 12. 1.) so they read and goe on in this order, till they have ended the Law, at the feast of Tabernacles. Maimony in Misn. treat. of Prayer,*

Prayer chap. 13. S. 1.

Ver. 9. Generations:] that is, offspring, and things that did befall him and them: so Gen. 25.19. & 37.2. & 2.1. & 5.1.

*just* [or, *righteous*:] *Noe* is the first in the world that hath this title of *just*; and as generally *the just liveth by faith*, Rom. 1.17 so of Noe the Apostle witnesseth, he was made *heir of the justice which is by faith*, Heb. 11.7. *perfect*] or *intire, sincere*, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so *perfection* respecteth life and conversation, in the hart of man, Esay 38.3, and in his wayes, Psal. 119.1. This is not meant of perfection in measure or degrees, as being without all sin, Eccles. 7.22. Jam. 3.2.1. Job. 1.8, but when men by the grace of God, keep themselves from their iniquite, Ps. 18.33. 24. and sin hath not dominion in them, Psal. 19.14. The *perfect man* is opposed to the perverse and restless wicked: Job. 9.20.21.

*in his generations:*] that is, among the men of the ages wherin he lived. So *generation*, Mat. 11.16. & 12.42, is expounded, the men of that generation, Luk. 7.31. & 11.31.

*walked with God*] that is, by faith pleased and acceptably served God: see the like before of *Enoch*, Gen. 5.22. The word may imply also administration in the office wherunto God had call'd him, which was to be a preacher of *justice*, 2. Pet. 2.5. So the Hebrew Doctors lay, he preached to the old world, and laid, *Turn ye from your wayes, and from your evil workes*, that the waters of the flood come not upon you, and cut off the whole seed of the sons of *Adam*. Pirke. R. Eliezer, ch.22.

Ver. 11. *the earth was corrupt*:] that is, the inhabitants of the earth, (see Gen. 11.1.) and so the earth it selfe for and through them; as is shewed after in verf. 12.13. therfore both were destroyed together. Corrupting is in special applied to *idolatry*, and depraving of Gods true service, Exod. 32.7. Dew. 32.5. Iydg. 2.19. as, the people are sayd to doe corruptly, 2. Chron. 27.2. when they sacrificed and burnt incense in the high places: 2. King. 15.31. So *Idolatrie*

was their chief corruption here, as may also be gathered by Gen 4.26. see the annotations there.

*before God*:] that is, openly and boldly in Gods sight, as Gen. 10.9. and in respect of his worship and law: see Gen. 17.1. *violent wrong*] *injurious and cruel dealing*, which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, Gen. 49.5. Ieol. 3.39. Obad. 1.10. The Chaldee turneth it *rapines*, (or *robberies*.) Or, by *violent wrong*, violent and cruell men may be underflood: as *pride*, is uted for *prond men*, Jer. 50.31.32. *sin*, for *sinfull men*, Prov. 13.6. *povertie*, for *poore men*, 2. Kin. 24.14. and many the like. Thus corruption increased in the ecclesiastical, and politall estate, as it began in the domellall.

Ver. 12. *all flesh*] that is, *all men*, who are called *fleſh*, both for their frailtie, Psal. 71.39 and corrupt unregenerate estate, Gen. 6.3. So *flesh* is expounded *robe men*, and people, Psal. 56.5.12. Esay 40.5.6.

*their way*] that is, both their religion or *faith*, (for so a way often signifieth, Ad. 18.25.16. & 22.4.2. Pet. 2.2.) and their *manners, works or course of life*, as elsewhere is mentioned the *way of Cain*, for malicieouſneſſe, Iul. verf. 11. the *way of Balaam*, for coveteſſe, 2. Pet. 2.15. and fundy the like. And of this *way of the old-world*, wherin wicked men did walk, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eat; they drank; they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the Flood came, and destroyed them all: Job. 22.15. 17.18. Luke 17.27.

Ver. 13. *An end is come*:] that is, *the time of destruction is at hand*: so Anos 8.2. Ier. 51.13. Eze. 7.2.3. 6. *from the face*] that is, because, or, through them. *destroy* [or, *am corrupting*, that is, ready to corrupt, or destroy. Before, the word was used for corrupting by *sinn*: here for corrupting with punishment, due for their *sinn*; that is, destroying,

*slaying*. So Gen. 13.13. and 19.13. and often in the Scriptures. *[with the earth]* the Greek *earth*, and the *earth*; which being given for a possession to the sons of Adam, was also destroyed with them; as in other particular judgments, mens goods perished with them, Gen. 19. Num. 16.32. Iosg. 13.34.

14. Ver. 14. *an Ark*] of *Chest*, *Coffin*: calld in Hebrew *Tekabah*; and differeth from the *Ark* or *Coffer* which Moses made for Gods Sanctuary, which was called *Aron*, Exod. 25.10. and served to keep the Tables of Gods Law, Deut. 10.2. s. but this *ark Tekabah*, was to keep men, and live things from the water; as a ship, used only in this historie, and in Exod. 2.3. The holy Ghost in Greek, expresseth them both by one word *Kibaros*, an *ark*, Heb. 11.7 and 9.4. Heathen writers also make mention of this *Arke*, but by an other name, *Larax*, that likewise is an *ark*; *Plutarch de munda animal*. This *Arke* was a figure of Christs Church, wherinto they that enter by faith, are saved from the flood of Gods wrath; of which grace, *Baptizing* (the anteverable type) is a signe and seal. See 1. Pet. 3.20.21. *Gopher trees*:] The Chaldee paraphrasis make them a kind of *Cedars*; the Scripture mentioneth not this word, any other where. But *Gopherit* is after uted for *sulphur* or *brimstone*, Gen. 19.24. whereupon some think: these be *Turpentine trees*, which bear *fulphuric berries*, and the wood is known to be fit for such an use. *nests*] that is, *little rooms or mansions* (as the Chaldee translateth) for men, beasts, birds, &c. to be in severally. So *a neb*, is for a *mansion*, Num. 24.21. Obad. 4. *pitch*] or *plaster*: the Hebrew *Copher* which elsewhere is often used for covering and propounding of sin, making *atonement*, and the like; is onely here uted for *pitch* or *plaster*; there being two other proper words for such stuffe, Exod. 2.3. It figured the *atonement* made for the Church by Christ, wherewith we, being by faith covered and plattered; the waters of Gods wrath,

enger not upon us.

Ver. 15. *cubit*] or *cubit*: is the measure from the elbow to the fingers end, containing six handbreadthes; or a foot and a halfe: so 300 cubits, make 450. foot.

*height*] or *stature*: By these measures here set down, the *ark* was by proportion like in shape to a *Coffin* for a mans body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and stediness, against winds: fit also to figure out Christs death, and buriall, and ours with him, by mortification of the old man: as the Apostle applyeth this type to baptism, 1. Pet. 3.10.21. whereby wee are become dead and buried with Christ, Rom. 6.3.4.6.

16. *A clear-light*:] whether by one, or by many windows, is uncertain: after there is mention of *window* that was in the *ark*, Gen. 8.5. The Hebrew *Zohar* (which the Chaldee translateth, *Nebor, Light*,) is not found in the Scripture but here: of it *Zohorajim* is uted for the *noon-day light*. Some Hebrew doctors say it was a precious stone, hanged in the *Arke*, which gave light to all creatures which were therein. *Pink. R. Eliezer chap. 23.* This clear-light signified the enlightening of the Church, by the Holy Ghost, as the dove signified faith in Christ; Eph. 1.17.18. Job. 10.9. *in a cubit*] or, *into a cubit*, *it from above*:] by it, leemeth the *ark* to be meant, (rather then the *light or window*) which Ark had the rooſe arched or bowed, but a cubit, that it might be almost flat, yet so as the water might easily slide off.

*third stories*] or *third nests*, that is *rooms*: as v. 14. So many distinct stories, there are also within mans bodie. And Paul maketh three parts of man: *body, soule and spirit*, 1. Thess. 5.23. Likewise in Moles Tabernacle, and in Solomons Temple, were three rooms; the Courtyard, the *Holy place*, and the *Most holy*: Exod. 26. and 27. 1. King. 6. The Church also (figured by the *ark*) hath three stories; before the Law, under

under the Law, and under Christ, Rom. 5. 13. 14. Job. 4. 17. 1 Cor. 15. 51. Ver. 17. I do bring [or, am bringing; the Lord hereupon is said to sit at the flood, Ps. 19. 10. as being the Judge from whom his wrath proceeded, and moderator in mercy to Noe.] the flood [or, d.uge. The Hebrew mabbul, is a peculiar name to this flood, which drowned the world, and made all things fade and dye on earth, wherof it hath the name. In Greek the holy Ghost calleth it Kataklymos, of the abundance shedding and inundation of the waters, Mat. 24. 38.]

Ver. 18. I will establish [that is, make sure and stably, and faithfully keep my covenant. For so the word importeth another Scriptures open it; as, establish thou, 2 Sam. 7. 15. is expounded let it be faithful (or sure). 1 Chron. 17. 12. and to stablise the words of a covenant, 2 King. 23. 3. is to do (or perform) them, 2 Chron. 34. 31. and to continue in doing them, Gal. 3. 10. with Deut. 27. 26. my covenant or testament; a disposition of good things faithfully declared; which God here usually calleth his, as arising from his grace towards Noe, (v. 8.) and all men; but implying also conditions on mans part, and thereto is elsewhere named our covenant, Zech. 9. 11. The Apostles call it Diathke, that is a Testament or Disposition; and it is mixed of properties both of covenant and of testament, as the Apostle sheweth in Heb. 9. 16. 17. &c. and of both may be named a testamental covenant, or a covenanting-testament: whereby the dispensing of Gods favours and good things to us his children, is declared. [and thou shalt enter &c.] This expayneth the Covenant made; on Gods part, that he would save Noe & his household from death by the Ark; and on Noes part, that he shoulf in faith & obedience make and enter into the Ark, so committing himself to Gods preservation. Heb. 11. 7. Under this, the covenant or testament of eternal salvation by Christ, was also implied; the Apostles calling it, that the antitype or like figure hereunto, even

Baptized, doth also now save us: 1 Pet. 3. 21. which baptism is a seal of our salvation, Mark 16. 16. [waves] Hereupon the Apolle obserueth, how in the Ark, a few, that is, eight souls, were saved by water, 1 Pet. 3. 20.

Ver. 19. two [or, by twos, that is, by pairs:] which is after expayned to be seven of every clean, and two of every unclean beast, Gen. 7. 2. Thus God sheweth himself to be the savor of man and beast, Psal. 36. 7. [to keep alive] that is, that thou mayst keep alive: (as the Greek explaineth it, that thou mayst nourish.) Observe how verbs indefinite, doe often times include (though not express) a certaine person, especially such as was spoken of before: as, Eccle. 4. 4. y. (or 5. 1.) they know not to do evil. that is, they know not that they doe evill. Zech. 12. 10. they shall mourn, and to be in bitterness; that is, and they shall be in bitterness. This the Hebrew text itself sometime manifiesteth; as Esey 37. 18. 19. they have laid waste and to cast their Gods &c. that is, and they have cast their Gods, as is written, 2 King. 19. 8. So in 1. Chron. 17. 4. build me an house to dwell in: for which in 2. Sam. 7. 5. is written, build me an house forme to dwell in. Likewise in the Greek, as Sixteen, to question, that is, they questioned, Mark 1. 17. for which an other Evangelist faith, Simeladoun, they speake together, Luke 4. 36. not lawfull to eat, Luke 6. 4. that is, for him to eat, Mat. 12. 4. not to enter, Luke 22. 40. or, that ye enter not, Mat. 26. 41. Also the Holy Ghost so translateth; as, to be my salvation, Esa 49. 6. which Paul citing faith, that thou mayst be my salvation, Acts 13. 47. So in Gen. 19. 20. & 23. 8. Exod. 9. 16. and often throughout the Scriptures.

Ver. 20. shall come to thee] to weet, of their own accord, by my intinct. Signifying hereby that Noe shoulf not need to hunt for them. So it was before with Adam, in Gen. 2. 19. [to keep alive] that is, that thou mayst keep them alive: as before in ver. 19. Or, to be kept alive: as the Greek he re translateth, to be nourished with thee. For a verb indefinite actus, is often

often to be understood passively, as a time to bear, Eccle. 3. 2. that is, to be born. What to do? Ese. 6. that is, what shall be done? So, for to declare my name, Exod. 9. 16. is by the Apostles authority translated, that my name may be declared, Rom. 9. 17. See Gen. 2. 20. & 4. 3.

Ver. 21. And Noe did it] This commendeth Noes singular faith and obedience, in undertaking and performing so great a work, full of infinite doubts, fears, troubles, charges &c. wherefore hee hath of the Holy Ghost this good report; By faith Noe being spoken to of God, of things not seen as yet, moved with reverence (or using careful neffe) prepared an Ark, to the saving of his house: by which he condemned the world, and became heire of the justice which is by faith. Heb. 11. 7. [d.] or made it: namely the Ark, and all things appointed him of God. Wherefore the Greek so translateth, Noe did (or made) all things; and often times a thing set down thus generally; is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 15. 40. look and make them after their pattern: that is, looke thou make all things after the pattern, Heb. 8. 5. So Deut. 27. 16. Cursed be he that confirmeth not the words of this lawy, that is, Cursed be every one that continueth not in all things written in the booke of the lawy, Gal. 3. 10. and fundry the like. according to as also not only the things themselves, but the manner of doing them, was according to the commandement of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. & 40. 16.

1. God commandeth Noe and his house, to enter into the Ark, with beasts and fowls. 2. Noe and thy god in. 12. It rayneth forty days and forty nights. 17. the waters bear up the Ark; 18. and drown the earth; 21. All that were on the dry land dyed; 23. save Noe, and those with him. 24. The waters preuale 150. dayes.

1. A. Nd Ichovah sayd, unto Noe, Enter thou and all thy house, into the Ark: for thee have I seen, just before me, in this generation. Of every clean beast, thou shalt take to thee, seven and seven, the male & his female: and of the beast, which is not clean, two, the male and his female. Also of the foul of the heavens, seven and seven, the male and the female: to keep alive, seed, upon the face of all the earth. For seven dayes hence, I will cause it to rayn upon the earth, fourty dayes, & fourty nightes: & will blot out every living substance that I have made, from upon the face of the earth. And Noe did according to all, that Ichovah commanded him. And Noe was, six hundred yeres old: and the Floud was, waters upon the earth. And Noe went in, and his sonns, and his wife, and his sonns wives, with him, into the Ark: because of the waters of the Floud. Of the clean beast, and of the beast which was not clean: and of the foul, & of every thing that creepeth upon the earth. Two and two, went in unto Noe, into the Ark, the male & the female: even as God had commanded Noe. And it was, at the seventh of the dayes: that the waters of the Floud, were upon the earth. In the yere, the six hundred yere, of the life of Noe, in the second moneth: in the seventeenth day of the moneth: in the same day, all the fountains of the great deep, were brokene: and the windowes of the heavens were opened. And the rayn was, upon the earth, fourty dayes, & fourty nightes. In this self same day, entered Noe, and

Iem & Chain & Iapheth, the sons of Noe: & the wife of Noe, & the three wives of his sons; with them, into the Ark. They, and every beast after his kind, and all the cattle, after their kind, and every creeping-thing that creepeth upon the earth, after his kind: and every foul after his kind; every bird of every wing. And they went in unto Noe, into the ark: two and two of all flesh, which had init, the spirit of life. And they that went in, went in male & female of all flesh, even as God had commanded him: and Iehovah shut him in. And the Flood was, fourtie daies upon the earth: and the waters increased, and bare up the ark, and it was lift-up, from the earth. And the waters prevailed, and were increated greatly, upon the earth: and the ark went, upon the face of the waters. And the waters prevailed most exceedingly, upon the earth: and all the high mountains, that are under all the heavens, were covered. Fifteen cubits upwards did the waters prevail: and the mountaines were covered. And all flesh, that moved upon the earth, gave up the ghost; of foule and of cattle, and of beast; and of every creeping-thing, that creepeth upon the earth: and every man: All which had the breath of the spirit of life, in his nostrils; of all, which was in the dry-land, they dyed. And every living-substance was blotted-out, which was upon the face of the earth, from man unto cattle, unto the creeping-thing, and unto the foulc of the heavens; and they were blotted-out, from the earth: and Noe only remained, and

they that were with him, in the Ark. And the waters prevailed, upon the earth: a hundred and fiftie daies.

## Annotations.

**E**ntr thou] that is, Betake thy self unto my tuition and providence, who will save thee and thine from the wrath that cometh upon the world: 2. Pet. 2. 5. A like speech is made unto the godly, in Esey 26. 20. just before me] that is, sincerely just, by faith, and so heyn of the justice which is by faith, Heb. 11. 7. for no flesh is just before God, by the works of the Law; Rom. 3. 20. Noe is also named a preacher of justice, 2. Pet. 2. 5. The just before God, are opposed to hypocrites, which justify themselves before men, Luk. 16. 15. Rom. 2. 29. in thi generation] that is among the men of this age: which are called the world of ungodly ones, 2. Pet. 2. 5. See Gen. 6. 9.

**2** Ver. 2. every clean beast] Of these there were after by Moles law, two sorts; some clean for men to eat in common use, such as were all that parted the hoof in two, and chewed the cudd; Lev. 11. 3. &c. all other, were unclean. And some that were clean for sacrifice to God, which were either beavers, or sheep, or goats: Lev. 1. 2. 10. So of fowles, many were counted cleane for mans meat, Lev. 11. 13. 21. &c. but for sacrifice to the Lord, only twyl doves & pigeons, Lev. 1. 14. And all these sacrifices Abram offered, Gen. 15. 9. and of every clean beast and clean soule, Noe offered a burnt offering after he came out of the Ark, Gen. 8. 20. wherefore by clean beasts here, such onely seemt to be meant, as were sanctified of God for sacrifice: which ordinances (as appeareth) were revealed of God to the Fathers from the beginning, as divers otheis, after writingen Moses; as cleansing of mens persons, and garments, Gen. 35. 2. paying of tithes to the Preists, Gen. 14. 20. offering of first fruits, Gen. 4. 3. 5. and the like.

As

As for civil use, all beasts seem to be clean unto the sonns of Noe, for meat, by that law in Gen. 9. 3. see the notes there. By nature, all Gods creatures are good, Gen. 1. 31. and there is nothing unclean of itself, Rom. 14. 14. but onely by the institution of God, to teach men holynes and obedience: Act. 10. 15. Lev. 11. 44. 45.

and seven] Hebr. seven, that is, by sevens, or seven of each: so after, two two, vers. 9. that is, two of each. This number of seven, was after much used in larcifising; as Job. 42. 8. 1. Chyon. 15. 26. Numb. 23. 1. 14. 29. male and his female,] the Hebre is, man and his wife: which the Greek and Chaldee translathet, male and female, and so the Hebre it selfe is in the next verse, for the fodes. It is the manner of the Hebre tongue, to call all living creatures by the name of man and wife, and their young ones, sons, Lev. 1. 5. and things also without life, woman and fifer, Exod. 26. 3. The mysterie of things, may by such names the better be discerned: for beasts clean and unclean, figured out men; as the vision shewed to Peter manifested, Act. 10. 11. 20. 28.

two] The Greek explayneth it, two two, that is, by twos: as before by sevens: and in the 9. verfe following, the word two is doubled.

**3** Ver. 3. seven] to weet of the clean, & two of the unclean; as was before of beasts. And so the Greek expresseth it.

**4** Ver. 4. seven daies hence] Hebr. so yet seven daies; that is, the seventh day after this: as ver. 10. So, yet three daies, 2. Chyon. 10. ver. 5. is in vers. 12. shewed to be in the third day: So in Gen. 40. 13. The Hebre to, is sometime used for after, as Exod. 16. 1. Pfd. 19. 3. Numb. 33. 38. Ver. 41. 4. Ezr. 3. 8. ¶ will cause] Hebr. I causyng: it is spoken as if it were then in doing for the more certainty. So, thou heysing coles, Prov. 25. 22. is translated, thou shat heape, Rom. 12. 20. fourtie daies:] This time of vengeance is after usd for the time of humiliation: as Moses, Elias, and Christ our Lord, falted

40. daies and 40. nights, Deut. 9. 9. 11. 1. King. 19. 8. Mat. 4. 2. And 40. daies respit was given to Niniveh, Jon. 3. 4. as thrise 40. (that is 120) yeres to old the world before it was drowned, Gen. 6. 3.

blot out] or, wipe out: that is, destroy and abolish. This the Hebrew doctors expound to be out of the land of the world to come, the land of the living: R. Menachem on Gen. 7. and the Apostle placeth their spirits in prison, 1. Pet. 3. 19. living substance] every thing that standeth up, or subsisteth, this word is also ued Dicit. 11. 6. and Job 22. 20.

**6** Ver. 6. 600 yere old] Hebr. a son of 600, yeres: that is, going in his 600. yere. See Gen. 5. 32: and here after in verl. 11.

waters] or, as the Greek hath, the Flood of water.

**7** Ver. 7. his sons wives.] Thus but a few: that is, eight soules were saved by water: as the Apostle observeth, 1. Pet. 3. 20. And here againe, Noes rare faith and obedience is set forth, Heb. 11. 7. because] or, for feare of: Hebr. from the face.

**9** Ver. 9. and two] that is, by twos, as verfe 2.

**10** Ver. 10. at the seventh] or, as the Greek saith, after 7. daies: see before ver. 4.

**11** Ver. 11. the 600. yere] or, In the yere of 600. yeres; that is, while Noe was living in the 600. yere of his life: which was from the creation of the world the 1656. yere, and this was the beginning of that yere of his life, for he continued a yere in the Ark, Gen. 8. 13. and lived 350. yere after the flood, and dyed 950. yere old, Gen. 9. 28. 29.

the second moneth] to weet, of the yere; agreeable in part, to that which we now call October: for the end, and resolution of the yere, was about the moneth which we call September, Exod. 23. 16. and 34. 22. and so the new yere then began, this was a yere called the moneth of Elia-nim, 1. King. 8. 2. where the Chaldee paraphraeth, that they called it of old, the fifth moneth, but now (faith he) it is the seventh moneth. For the yere changed the beginning of it ecclesiastically, upon the coming

ing of Israel out of Egypt: see Exod. 12. 2. and Lev. 23 39. compared with Exod. 23 16. Some take it here to be meant of the 2. month according to the Jews ecclesiastical account, that is, April.

of the great deep] that is, of the waters which had by the providence of God been put into treasures (or store-houses) under the earth, Job 18. 4, 10. Psal. 33. 7. Deut. 8. 7. As also of the Ocean sea, which sometimes is called the Deep; Job 38. 16, 30. & 41. 31. Psal. 106. 9. the windows for sluices, flood-gates of heaven: that is, of the sea, as is noted on Gen. 1. 7. So Ezeij. 24. 18. This denoeth the ext extraordinary violent falling of the waters from above; as the former did their springing up from beneath. Hereupon waters, deeps, floods and the like, are used for great afflictions, wherby the life is endangered: Psal. 69. 2. 3. 15. 16.

12 Ver. 11. the rayn J or shower, that is, vehement rayn. After this maner the Israelites were baptised in the cloud and sea; wchene the clouds streamed down vwateres; 1. Cor. 10. 1. 2. Psl. 77. 18. Exod. 14. 24. 25. And now was Noe fayed in the Ark in the midste of the wwateres, and wvis spir- tually baptisid into Chrsits death by faith; 1. Pet. 3. 20. 21. Heb. 11. 7.

**13** Ver. 13. Is this selfe same ] Hebr. In the strength(or body)of this day. So Gen. 17.23. Lev. 23.14. Jos. 10.27.

14. Ver. 14. every beast] that is, *some* of every first, two of the unclean; as before, v. 2. every wing] that is, of every sort; for some are winged wth feathers, others wth skin as bats. Therefore the Greek translateth here as before, according to his kind.

15 Ver. 15. went in] of their own accord miraculously, God so moving them: that they seemed before-hand to know the wrath of God that should come on the world.

16 Ver. 16. *shut him in* or, *shut the dove upon him; or after him*: the Greek faith *shut the Ark on the out-side of him*. And this was to keep him safe, and (as the Chaldee translateth) protect him, from the vic-

lence of the rayn : also that no other should come in : for so the like speech seemeth to import, in 2 King. 4.4.5. The record of this grace to Noe, is found in sundy heathen Writers, they say Deucalion (when waters drowned all the earth) was with his wife preserved in a Ship on Aik, Ovid. *Metamorph.* l. 1. Lucian. *de Dea Syria.* Noe was of the Greeks called Deucalion, (as Justin. *Martyr. Apol.* x. ccliiijth ep.) and he name impleacheth much, it be gmade, of the wet and of the fear.

V. 17. 40. dayes] that is, 13. brige dayes, comprehending nights also, as v. 4. and so the Greek exprefleth it, 40. dayes & 40 nights. See the notes on Gen. 1. 5. from or, from upon; but the Greek sayth, from the earth: and the Hebrew meghnai, from upon, is sometime only fram: as Exod. 10. 28. Therefore that which in 2. Chr. 33. 8 is written upon the land in 2. King. 21. 8. is but from the land. So fram by me, Gen. 13. 9.

Ver. 18. went upon the face] that is, as the Gie.<sup>k</sup> translateth, was carried upon the waters: So ships, are said to goe (or walk) Psal 104:26. Tis Noe in the Ark which passed the waters of Gods wrath, wherein the world perished: as Israel after this passed safe through the waters of the sea wherein the Egyptians were drowned Exod. 14. Heb.11. 29. Noe was baptised into Christs death, and buried (in the A'k) with him into his death, but raiſed up again with him also, God giving him victory through faith in Christ: R'm.6.3.

Ver. 19. *most exceedingly*] or *most vehemently*: the Hebrew phrase (as also the Greek) doubleth the void, *vehemently*, *vehemently*. So Gen. 17.2. & 32.4. and often.

Ver. 20. *Ficēn cubitū*] that is, 12 feet and a halfe. God weigheth the wāters by mea-  
sure, Job 28. 15. *prevale*] that is, 2. the Greek explayneth, were lifted up, higher then all mountaines. To this lob ha-  
reference, saying; *he sendeth out (the wa-  
ters, ) and they overturn the eash:* Job 12.  
15. this judgement was admirable, seeing  
there are mountaines, as *Atlas, Olym-*  
*Caucasus.*

**Caucasus, Arber, and other such**, that are so high, as their tops are above the clouds, and winds; as historiographers doe report. And the mountains of *Ararat*, so high, that the Ark rested upon them long before the face of the earth was discovered: Gen. 8.4.5. &c.

**21** Ver. 21, every man] the flood came and destroyed them all; *Luke 17: 27.* they were wrinkled before their time; a flood was powered upon their foundations: *Iob 22: 16.*

23 Ver. 23. Noe onely Jor, but Noe. To this the Scripture after bath reference, Ezek 14.14 though Noe, Daniel and Job were among them; they shold deliver but their own souls. So a few were saved: 1. Pet.3.20. & 2. 5. And heathen stories give testimony unto this truth, that at the deluge of all men Deucalion onely was left alive, (that is, Not,) by going with his wife and children into a certain great Arke which he had: &c. Lut-  
er. I. de Dea Syrie.

CHAPTER VIII.

1. The waters of the flood asswage, & The Ark  
releth on Ararat. 7. Noe sends forth the  
Raven, and the Dove. 15. God biddeth Noe  
goe forth of the Ark. 18. and he goeth.  
20. He buildeth an Altar, and offereth sacri-  
fice. 21. which God accepteth, and promiseth  
to curse the earth no more.

**A**ND God remembred Noe, and  
every beast, and all the cattell,  
that was with him in the Arke: and  
God made a wnde to passe, over the  
earth; and the waters affwaged.  
And the fountains of the Deep, and  
the windowes of the heavens, were  
stopped: and the rain from heavens,  
was refrayned. And the wates re-  
turned from off the earth, going and  
returning: and the wates abated, at  
the end of the hundred and fifteene  
daies. And the Ark rested, in the

seventh moneth, in the seventeenth day of the moneth; upon the mountains of Ararat. And the waters, were going and abating, untill the tenth moneth: in the tenth (moneth)

in the first of the moneth, the tops  
of the mountaines were seen. And it  
was, at the end of four y daies, that  
Noe opened the window of the Ark,

which he had made. And he sent forth, a Raven : and it went forth going forth, and returning: until the waters were dried from off the earth.

8 Waters were dried, from off the earth;  
And he sent forth a Dove from him; :  
to see if the waters were abated, from  
off the face of the ground. And the  
Dove found not rest, for the sole of  
her foot; and she returned unto him,  
into the ark; for the waters were, on

into the ark ; for he wold not see the face of all the earth : and he put forth his hand , and took her ; and caused her to come unto him , into the arke . And hee wayted yet other seven dayes : & did againe lend forth the Dove out of the ark . And the

Dove came in to him, at even tide ;  
and loe an olive leaf pluckt off, was in  
her mouth : and Noe knew, that the

**2** waters were abated, from off the earth. And he wayted yet other seuen dayes : and sent forth the Dove; and she did not againe return unto him any more. And it was in the

3      in, any more. And it was, in  
six hundred and one yere ; in the first  
(moneth) in the first of the moneth ;  
the waters were dried up, from off  
the earth : and Noe removed the go-  
verning of the Ark ; and he saw, and  
behold the face of the ground was  
dry. And in the second moneth, in  
the seven and twentieth day of the  
moneth ; the earth, was dried.

And

15 And God spake unto Noe, saying. Goe forth out of the Arke : thou, and thy wife, and thy sonns & thy sonns wives, with thee. Every beast, which is with thee, of all flesh; of fowl, and of cartell, and of every creeping-thing that creepeth upon the earth, bring thou forth with thee; that they may breed abundantly, in the earth; and be fruitfull and multiply, upon the earth. And Noe went forth : and his sonns, and his wife, & his sonns wives, with him. Every beast, every creeping-thing, and evry fowl; all that creppeth upon the earth : after their families, went forth, out of the Ark. And Noe builded an Altar, unto Iehovah : and took of every clean beast, and of every clean fowl, and offed-up burnt-offrings, on the altar. And Iehovah smelld, a smell of rest: and Iehovah said, in his hart; I will not again curse any more the ground for mans sake; for the imagination of mans hart, is evill from his youth : and I will not againe any more smite every living-thing, as I have done. Henceforth all dayes of the earth; seed-time, and harvest, and cold, and heat, and sommer, and winter, and day, and night, shall not cease.

## Annotations.

**G**O I remembered] that is, shewed himselfe to have care of Noe, & helped him out of his troubles. Things are often spoken of God, after the manner of men: Gen. 6.6. So after Gen. 30.22, every beast] or, every living thing; the Greek γανθατει, all wilde-beasts, and addeth, all foules and all creeping things.      & wind:]

The Hebrew name *Ruach*, signifieth generally any spirit, or winde; and all windes are brought forth of God, out of his treasures, Psal. 135.7, and we know not whence they come, or whither they goe, Job. 3.8, but God maketh the weight for them, Job 28.21, and raised this winde extraordinarily, in mercy.

*Snagged*] or, were stiled, quasted. This word is applied also to the awraging of anger, Eze. 2.1, and of murmurings, Numb. 17.5. Wherefore this wind (which seemeth to be extraordinary,) had a miraculous effect in awraging the waters, wheras usually winde maketh them rage, Psal. 107.25, Ion. 1.4. Therefore one Chaldee parapatre calleth it a winde (or Spirit) of mercies.

Ver. 2. of the drep] the water gulfes within the earth, vvhich before were broken up; see Gen. 7.11.      [floppt] thus God strewed himselfe to be hee that can stay the boisterous of heaven, Job. 3.37.

Ver. 3. going and returning] that is, continually returning, to weet into their channells and treafaries within the earth, Psal. 33.7. Eccles. 1.7. So after in ver. 5. going and abating; that is, continually abaying, more and more. So going, is elsewhere used for continuing, and increasing: Exod. 19.19. The like is in Gen. 10.9.      at the end] or, after: as the Greek translateth it here, and in v.6.

Ver. 4. of *Ararat*] that is, of Armenia: a country neer Assyria and Mesopotamia, mentioned also in 2. King. 19.37. Ezy. 37.38. Ier. 51.27. The Greek here calleth them as the Hebrew *Ararat*, but in Ezy. 37.38, it translateth it *Arimenias*. Also the Chaldee here calleth them *mounts of Kardu*, which many Writers witness to be hills in Armenia. And the name *Aratas* seemeth to be turned into *Armenia*, or *Asiam* (that is *Syria*) and *Minni*, (wherof see Jer. 51.27.) or of *Ararat* and *Minni* compounded.

Ver. 5. tops] Hebr. the heads.

Ver. 6. that Noe opened] Hebr. and Noe opened: we may leave the word and, as doth the Greek, and our English speech also beareth.

bareth: which the Hebrew it selfe elsewhere sheweth may be done, as 2. King. 14.10. and why shouldest thou meddle: but in 2. Chron. 25.19. and is left out: so in 2. Chron. 18.12. and is set down, which in 2. King. 22.13. is left out. So it may be in many other places, as Gen. 22.4.

Ver. 7. a Raven] an uncleane foule, Deut. 14.14. sent forth 40. daies after the tops of the mountains appeared, to see if the waters were abated, as the Greek addeth, & as the next verse sheweth of the dove. For the Raven would have fed on the dead karkelles, it any had appeared; Prov. 30.17.

returning] that is, flying to and fro, returning to the Ark, but not into the same, which the dove after did; v.9. wherupon the Greek interpreters (as it seemeth) translated it returned not. Noe had no tidings of the waters abating, brought by this messenger; therefore he sendeth another, the Dove: which returning with an olive leaf or branch; ver. 11. signified the glad tidings of peace, by the minnistry of the Gosell, &c of the Spirit, (which the Dove representeth Mat. 3.16.) but the minnisterie of the Law and letter (which the Raven seemeth here to figure out,) giveth the hart of man no evidence, that the waters of Gods wrath for sin, are any whit abated.

Ver. 8. a Dove from him] the Greek saith, after him, meaning the Raven. This Dove seemeth to be sent out 7. dayes after the Raven, as may be gathered by the 10. verl. vvhich is mentioned Noes wating other 7. dayes. Of the sending forth of this Dove, and of her return unto Noe, (whom heathens name *Dencal*.) there is express mention in humane Writers, Plutarch: dialog. de indust. animal.      abated] Hebr. leightened: that is, decreased, so in verl. 11.

Ver. 10. he wayed] or, patiently abode: so in verl. 12.      did again send] or, added to send: so in verl. 12. did not adde to returnand verl. 2. i. ? will not adde to curse; that is, not curse any more.

Ver. 11. leafe] or, branch, as it is elsewhere

Englisched, Neh. 8.15, a signe that the vverters vvere low: and spirallly a token of grace and peace in Iesus Christ, brought in the mouth, that is, the word and doctrine of the Ministers of the Gosell, compaired unto doves, Mat. 10.15. Ezy. 60.8. Rom. 10.15. which came unto the Church in the evening of times, in these last dayes Heb. 1.1.

Ver. 13. the 600. yere] to weet, of Noes life; as the Greek expiseth. in the first] to weet; the first moneth, as the Greek addeth; and the Hebrew before in v.4. & after in v.14. plainly speketh, but affecting brevity, such words are often omitted. So after: the first of the moneth, that is, the first day, as the first of the feast, Mat. 26.17. is expounded by the holy Ghost, the first day of the feast, Mat. 14.12.

Ver. 14. the 17. day of the moneth] By this it appeareth that Noe was in the Ark a full year (or yeare of dayes) conteyning 365. dayes, according to the courfe of the Sun. For heinted the Ark, the 17. day of the 2. moneth, in the 600. yere of his life, Gen. 7.11. 13. and there hee continued till the 27. day of the lecond moneth in the 601. yere of his life, as the 13. and 14. yeares of this 8. chapter shew. Now the 12. moneths of the Hebrues had 354. dayes, (for 6. months had each of them 30. daies,) and the other six moneths had each 29. dayes, which make 354.) to which add 11. dayes, (till the 27. of the 2. moneth full ended) and there are dayes 365.

Ver. 19. after their families] that is, the male with his female, not confoundedly rushing out all together, but in order, and after their kinds, as the Greek translateth. Families are here attributed to the bruite creatures, as before, man and wife, Gen. 7.2.

Ver. 20. built an Altar] of earth, as is probable by the Law after given in Exo. 20.24. an Altar of earth thou shouldest make unto me. And such the Nations after used, mentioning Altars of graef, and of turf. Virg. Eneid. 12. Horat. 1. od. 19. An altar is called in Hebrew *Mizbeach*, that is, a sacrificatorie, or place of slaying the sacrifice, for the

the sacrifices were killed upon it, or by it, Gen. 22, 9.10. Lev. 1,11. It was a holy place, and sanctified the offering, Mat. 23, 19. Exod. 29,37 and so was a figure of Christ, by whom we offer the sacrifice of praise always to God, Heb. 13,10.---15. And it is a tradition of the Jews, that the place where Noah built this altar, was the place where Abram afterward built an Altar to offer Isaac, Gen. 22,1. and where Cain & Abel offered before. See the notes on Gen. 4,3.

every clean beast] of the bullocks, sheep, and goats; see the notes on Gen. 7,2. So in Pirke R. Eliezer, chap. 23, it is said, *Noe brought of the kinds of clean beasts, a bull, a sheep, and a goat, and of the kinds of unclean fowls, Turtle doves and young Pigeons, & built an altar, and offered, &c.* [burnt-offerings] named in Hebrew *guoleth*, that is, *ascensions*, for that they went up in fire to the Lord, all except the skin upon the Altar as Moses thew setting, *it is the burnt-offering, because of the burning upon the altar all the night, unto the morning*; Lev. 6,9. Therefore the Holy Ghost in Greek calleth them *holocaustata*, that is, *whole-burnt-offerings*, & sheweth how they figured Christ's body offered up unto God for us, Heb. 10, 6. 10. and our reasonable service of God by him, whiles we present our bodies a living sacrifice, holy and acceptable unto God, Rom. 12,1. External burnt-offerings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10,25. & 18,12.

Ver. 21, the *smell*] or, the *odour, favour*. It hath the name originally of *respiration*, and it signified God's gracious acceptance of the sacrifice offered; as 1 Sam. 26, 19, let him smell an offering, Lev. 26,31, I will not smell the smell of your sweet odours: So in Amos 5,21. Wherefore the Chaldee translateth, the Lord accepted with favour his oblation. The Scripture speaketh of God, after the manner of men, who are delighted with sweet odours, Esey 3,24. Song 1,2. of *rest*] that is, of *sweetness*, or of *sweet favour*, which refresheth, comforteth & quieteth the sense. The Hebre word is of the

same root that Noe's name was of, which signified rest and comfort, Gen. 5, 29. The Greek here and usually turneth it *enodias*, of *sweet-favour*: which the Apostle followeth, saying Christ hath given himself for us, an offering and a sacrifice to God, for a smell of *sweet-favour*, Ephes. 5,2. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christ's death: for otherwise, as it was impossible that the blood of bulls and goats should take away sin, Heb. 10, 4. so was it impossible that the smoke of such flesh burned, should be a *sweet odour* to God.

*in his hart* or, *unto his hart*, that is, *hartsly*, minding and purposing this thing which followeth. Some understand it, unto Noe's hart, as spoken to his comfort: but the Hebre (et) *unto*, is often used for *in*; as Gen. 6,6. 1 Sam. 27, 1. and the Greek explyaneth it in the former sense. The Chaldee translateth in (or by) *his word*: which may be understood: as an oath; as not only the Hebre doctors say, that God stretched out his right hand, and sware &c. (Pirke R. Eliezer, chap. 23.) but the Prophet also witnesseth, *I have sworn that the waters of Noe, shall no more goe over the earth*, Esa. 54,9. *not again curse*] or, *not adde to curse*. This taking away of the curse, (notwithstanding man's corrupt hart remaining) is a notable testimony of God's rich mercy in Christ, by whom we are freed from the curse, Gal. 3, 13. Rev. 22,3. Zach. 14,11. For the covenant now made concerning the waters with Noe, was a figure of that spirituall and eternal covenant of peace with us in Christ, as is shewed in Eze. 54, 8,9,10. *for mans sake*] the Greek faith, for mens' works.

for the imagination] or, though the fiction see Gen. 6, 5. where from mens' merits, the contrary is concluded to that which here God in mercy promiseth. *youth*] or *childhood*: so that it meaneth not only mans age, but infancy or child's age, as the word whence *youth* here is derived, is spoken of Moses when he was a babe, Exo. 2,6. and we all are transgressors from the

the womb, Esay 48,8. Psal. 51,7. & 58, 4. In Breishith rabbah (an Hebre commentary upon this place) a Rabbine is sayd to be asked, when is the evill imagination put into man? And he answered, from the hours that he is formed: *as I have done*] to weet, universally with water: howbeit; fire shall consume the remnant, Job 21,10: for the heavens and the earth now, are by Gods word kept in [lore] reserved unto fire, against the day of judgement; and perdition of ungodly men: 2 Pet. 3,7.

22 Ver. 22. Henceforth all days of the earth] that is, H. reafer, so long as the earth endureth. It is a promise to conserue the orderly course and state of the world through all ages: unto the end: under which also the promise of stability of grace in Christ, is spiritually covenanted unto the faithfull; as Isa. 33, 20,21.

## C H A P. IX.

1. God blesseth Noe and his sons. 4. Flesh with the blood, & murder, are forbidden. 9. Gods covenant to drown the earth no more. 13. signified by the Rainbow. 18. Noe replenisheth the world, 20. planteth a vineyard, 21. is drunken, & mocked of his son: 25. Curseth Canaan; 26. Befeth Sam., 27. prayeth for Iaphet, 28. and dyeth 950. years old.

2. And God blessed, Noe and his sons: and said unto them; Be fruitfull, and multiply, and replenish the earth. And the fear of you and the dread of you, shall be upon every beast of the earth: & upon every foul of the heavens: on all that moveth upon the ground, and on all the fishes of the sea; into your hand are they given. Every moving-thing that is, living, to you shall it be, for meat: as the green herbe, have I given to you all things. But flesh, with the soul therof the blood therof, yee shall not eat. 3. And surely, your blood of your

foules, will I require; at the hand of every beast, will I require it: and at the hand of man; at the hand of every mans brother, will I require the foule of man. He that sheddeth mans bloud, by man shall his bloud be shed: for in the image of God, made hee man. And you, be yee fruitfull and multiply; bring-forth abundantly in the earth, and multiply therein.

8 And God said unto Noe, and unto his sons with him, saying. And I, behold I establish my covenant, with you: and with your seed, after you. And with every living soule, that is with you; of the foule, of the cattell, & of every beast of the earth, with you: from all, that goe out of the ark; to every beast of the earth.

10 And I will establish my covenant, with you; and all flesh, shall not be cut off, any more, by the waters of a flood: and there shall not be any more, a Flood, to destroy the earth. And God sayd; This is the signe of the covenant, which I doe give, betwene me and you; & every living soule, that is with you: to eternall generations. My bow, I have given in the cloud:

11 and it shall be for a signe of the covenant between me, and the earth. And it shall be, when I make cloudy the cloud, over the earth: that the bow shall be seen, in the cloud. And I will remember my covenant, which is betwene me and you; and every living soule, of all flesh: & there shall not be any more the waters, to a Flood, to destroy all flesh. And the bow shall be in the cloud, and I will see it, to remember the everlasting covenant, betwene God and every living soule, of all

of all flesh, that is upon the earth. And God said, unto Noe: This is the signe of the covenant, which I have established; between me and all flesh, that is upon the earth.

18 And the sonnes of Noe, that went out of the Ark, were Sem, and Cham and Iapheth: and Cham, he is the father of Canaan. These three, were the sonnes of Noe; and of these all the earth was over-spread. And Noe began, to be an husbandman: & he planted, a vineyard. And he drank of the wine, and was drunken: and he uncovered himselfe, within his tent. And Cham the father of Canaan, saw, the nakednes of his father: and told his two brethren, without. And Sem and Iapheth took a garment; & they laid it upon both their shoulders, & went backward, and covered the nakednes of their father: and their faces, were backward; and they saw not, their fathers nakednes. And Noe awoke, from his wine: & he knew, that which his younger sonn had done unto him. And he said, Cursed be Canaan: a servant of servants, shall he be to his brethren. And he said, Blessed be Iehovah, the God of Sem: and Canaan shall be a servant to them. God persuadeth Iapheth; that he may dwell, in the tents of Sem: and Canaan, shall be, a servant to them. And Noe lived, after the Floud: three hundred yeres, and fiftie yeres. And all the daies of Noe were, nine hundred yeres, and fiftie yeres: and he dyed.

## Annotations.

**B**E fruitfull ] the blessing first given to Adam, Gen. 1.28. is here renewed, in

the same words: and the Greek hereto addeth, and exercise dominion (or subdue it) which the Hebrew expresseth in Gen. 1. Here it is implied in the verse following. Ver. 2. shall be upon every beast] or be upon them: This is that soverainty which Adam had over the creatures before his fall; though not after the same manner; for then the creatures were subiect of their own accord, now of feare, and by constraint. And although many beasts rebell against men and destroy them, [especially for some great sins]; Lev. 26. 22. 1. King 13. 24. 2. King 2. 24. yet as the Apostle saith, every nature of wilde beasts, and of birds and of creeping things, and things in the sea, is tamed and hath bene tamed of the nature of man. Jam. 3. 7.

3 Ver. 3 moving] or, creeping thing that is living, that is, as the Greek in the former verse translatheth, moving things which live: wh reby things that die alone, or are not lawfully killed, seems unto some to bee excepted; as after in the Law, such are plainly forbidden to be eaten, Lev. 21. 8. Exod. 22. 31. So the law touching unclean beasts, fowles, fishes &c; mentioned in Lev. 11. seemesth not to be given as yet. And this was the ancient Rabbins judgment, as in Breishith rabba they say. What is that which Psal. 145. 7. teacheth us saying, The Lord loopest the bounde, all beasts which have been forbidden as unclean in this world. God will cleanse and license them in the world to come of the M. sixt. Even as to the sonnes of Noe, as the first they were clean, as it is written (Gen. 9. 3.) every moving thing that is living, to you shall be for meat: as the green herb &c. As the herb is permitted unto all, so all beasts shall be permitted unto all. as the green herb] given before for meat to man and beast, Gen. 1. 29. 30.

4 Ver. 4 with the soule] or, in the soule, that is, the life: for to the soule often signifieth Job 2. 6. Job. 10. 15. 17. the blood] this declareth what the former meant; in the soule, that is, the blood: a reason whereof is shewed in the law, Lev. 17. v. 11. for the soule (or life) of the flesh is in the blood: and

and in ver. 14. the soule of all flesh is the blood thereof. So this law againt eating flesh with the life or blood, seemeth to be againt cruelty, not to eat any part while the creature is alive, or the flesh not orderly mortified, & cleaved of the blood: 1. Sam. 14. 32. 33. 34. and this the reason following doth confirme. Also the Hebrew Doctors, make this the seventh commandment given to the sonnes of Noe, which all Nations were bound to keep: as there had been six from Adams time. Which they reckon thus. The first against Idolatry, worship of stars, images &c. The second against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnall copulations, whereof they make six sorts, 1. wiyh a mans own mother, 2. or with his fathers wife; 3. or with his neighbours wife, 4. or with his sister by the mothers side, 5. or with mankind, 6. or with beasts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abrahams speech, Gen. 20. 12.) The fifth precept was against rapine or robbery. The sixt to have judgment or punishment for malefactors. And unto Noe was added the seventh, this here mentioned; which they understand to forbid the eating of any member, or of the flesh of a beast, taken from its alive. Whosoever in the world, transgressed any of these seven commandments wilfully, the Jewes held he was to be killed with the sword: as sheweth Maimony in Misneh treat. of Kings, chap. 9. But the heathens that would yeeld to obey these seven precepts; though they received not circumcision, nor observed the other ordinances given afterward to Israel: they were suffered to dwell as strangers among the Israelites, and to sojourn in their land, as is shewed after upon Exod. 12. 45. and Lev. 22. 10.

5 Ver. 5. And surely your blood] This the Greek translatheth. For even your blood: so making it a cause and reason of the former prohibition. of your soules] that

is, your life-blood, whereby your persons are kepte alive. Or, of your soules, that is of yourselves: meaning that who so killleth himselfe, God will require his bloud at his own hands, & judge him as a murderer. So the Iewes expound these words: Maimony, in Misneh tom. 4. treat. of Murder ch. p. 2. S. 3. . . . require] or, seek out, and consequently punish, as Gen. 42. 22. Hereupon God is called the require (or seeker out) of blouds, Psal. 9. 13. and so the punishment. For where Moles saith in Deut. 19. 19. I will require it of him: Peter expoundeth it, he shall be destroyed from among the people, Act. 3. 23. every beast] So God ordained in the Law, that the beast which killed a man, should be put to death, Exo. 21. 28. But the Iewes apply this against such men as procure their neighbours death by any wilde beast, Maimony in the first said place. of every mans brother] his the Chaldee translatheth, of the man that shall bleed his brothers bloud. By brother, is meant any other man, (as the next verse sheweth;) for God made all man kinde of one bloud, Act. 17. 26. The Jew Doctors understand this of such as lend or hire an other man to kill their neighbour. Maimony ibidem.

6 Ver. 6. He that sheddest &c.] I meaning wilfully: for he that killed his neighbour unawares, his life was provided for by the law in Num. 35. 11. by man shall his bloud be bled] that is, by the Magistrate; whose power is here established, for killing all wilfull murderers: as the Chaldee expresseth it saying, wish witness by sentence of the judges, shall his bloud be bled. This was one of the seven commandments given to the sonnes of Noe, forementioned. And this accordeth with the law, Num. 35. 29. 30. but private men may not use the sword, Mat. 26. 52. Rom. 13. 4. image of God] and so the injury is not only to man, but to God himself. The image of God in man is defaced by sin: but not wholly: and mans nature having a soule spiritual, understanding, immortall &c, still remayneth, wherin part of Gods image is yet

to be seen in man. So the Apostle useth a like reason againt the cursing of men, Rom. 3.9. And the law after commandeth, that no satisfaction shoulde be taken for the life of a murderer, which was guilty of death, Num. 35.31. yea (as the Lew Doctors write,) though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, because the soule ( or life) of the party murdered, is not the possession of the avenger of blood, but the possession of the most holy God. Mamony, tract of Murder, chap. 1. S.4.

Ver. 11. to destroy] Hebr. to corrupt: the Greek layth, to corrupt all the earth. This sheweth that the covenant was against the universal drowning of the world, not but that some particular countries may so perish. Also by laying a flood, he reserveth other means to consume the whole world, as by fire, Pet. 3.7.10. See the notes on Gen. 8. 21.

Ver. 12. is the signe] or shalbe, the token. The use of a signe, is to confirme mens faith in Gods promises: Esey 7. 11. and 38.7.22. doe give for, am giving that is, doe put or setas the Holy Ghost translateth giving, Esey 41.1, by putting, Mat. 12. 19. So in the Hebre, that is expressed by the word set, 1. King. 10. 9. which elsewhere is written given: 2. Chron. 9. 8. See Gen. 1.17. And the Chaldee, for between me and you, iut between my word and you: as oftentimes for the Lord, hee putteth his Word; by vwhich name Christ is called, Joh. 1.1, in whom all Gods promises are yea and Amen: 1. Cor. 1.10.

Ver. 13. my bow] that vwhich we call the rayn-bow, because it is in the day in the day of rayn, Ezech. 1.28. vwhich God calleth his, for the vnderfulness therof & for the sacramental signe by his speciall ordinance. The Heathen Poets therefore called it *Thamantus*, as being the wvork of the wonderfull God. It is called a bow, for the likenesse: and hath many colours, partly vwaterd and partly fiered, to put us in mind both of the vwater floud, vby, by the old world perisched, and of the fyre,

wherewith the wworld that now is shall be burnt, Job 22. 15. 16.20. 2. Pet. 3. 6.7. 10. And as the bow is an instrument of war, and so used in Scripture for a signe of yuars, Gen.48.22. Psal.7.13. Lam.3.12. Zach.9. 10. Rev.6. 2. to the raine bovy naturally signifieth waters in the clouds, but is made of God a signe that the yuauers shall no more drovyn us, and though hee seemeth to bend hiw bow like an enemy, (Lam. 2.4.) yet in vrath he remembred mercy. I have given], or doe give: for vwhich the Greek faith I doe put. As the covenant made vwith Noe concerning the waters, is applied to the spirituall covenant made vwith us in Christ, Esay 54. 9.10. so the rayn-bow, (the signe of that covenant) is also applied for the signe of grace from God to his Church, Rv.4.3. and 10.1. Ezech 1.28. the earth] that is, all people in the world: see Gen. 11.1.

Ver. 14. when I bring cloudy the cloud] that is, when I bring many thick and watry clouds: vwhich naturally signifie stote of rayn, 1.King. 18. 44. 45. Therefore clouds are often used in Scripture to denote afflictions and dangers unto men, as Eze. k.30. 3.18. & 32.7. & 34.12. Soph.1.15. Joel 2.2. the bow shall be seen] the use vhereof is, on Gods part to remember his covenant, (as the next verse sheweth) and on mens part, that they rest in faith upon his promise, that hee vwill no more drovyn the wworld. Hereupon it is a custome among the leuyes, that when any feeth the bow in the cloud, he blesseth God, that remembret his covenant, and is faithful therin, and stably in his promise. M. raynys tract, of Bluffings, ch.10.S.16. So Ben Syrach saith, look upon the Rayn-bow, and praise him, that made it. Eccly.4.3.11.

Ver. 18. Cham] or Ham, Chis is to be pronounced, nor as we commonly do in the wv. redamber, but as in the name Christ: as if it were written Cam. And so in other proper names, written after this manner: as Chaldea, or Caldea, Chanaan, or Canaan, and the like. father of Canaan] called in Hebrew Cenezgen. And though

Cham

Cham was father of many moe sons, Gen. 10.6. yet Canaan only is named because he was cursed, as here followeth in v 25.

Ver. 20. began to be] This speech doth not necessarily import as if he had never been an husband-man before, but that now after the Floud, hee was one: as of Christ it is written, hee began to say, Luke 12. 1. that is, he said, Mat. 16.6. hee began to cast out, Mar. 11.15. that is, he did cast out, Mat. 11. 12. and of others, they began to disdaine, Mark 10.41. that is, they disdained, Mat. 20. 24. and lundy the like.

a husband man] or land man; in Hebre, a man of the ground, that is, giving himselfe to busindry or tillage: as the Chaldee faith working the earth: so a man of warre, is a soldier, Ios. 5.4. a man of bloud, is a murderer, 2.Sam. 6.7. a man of cattell, is a shepheard or gresser, Gen. 46.32. a man of words, Exod.4.10. that is, eloquent.

Ver. 21. he uncovered himselfe] that his shame and nakednesse was to bee seene: which the wech, that wine is a mocker, Prov. 20.1, and to be drunk therewith is a riotous exces. Eph.5.18 This fel out (in likelihood) somer yeres after his comming out of the Ark, as appeareth by the increase of his childrens children after Canaan was born. Noes sin may be compared with Adams, who transgressed by eating, as Noe doth by drinking the fruite of a tree: upon that, Adam saw himselfe naked, and was ashamed; upon this, Noe is naked, and his shame discovered. Now, by drinking the fruite of the vine, we haue a signe and seal of the covering of our shame, the forgiveness of our sins in Christ: Mat. 26.27. 28.19. Upon this similitude of Noes sin with Adams in part, the Rabbines lay, that Noe found a vine, that was cast out of the garden of Eden, R. Menachem on Gen. 9.

Ver. 22. he told it] and this (as the sequel sheweth) with a mockage of his aged father.

Ver. 23. Sem ] in that Sem the younger is named before his elder brother Iapheth, and after blessed before and above him, v.26.27. it is most likely, that hee was

principall in this good counsell & work. Ver. 24. his younger son] vwhich the Hebrew calleth leifer, meaning yeres.

Ver. 25. Cursed be Canaan] or Cursed shall he be. It is thought of some, that Canaan told Cham his father, of Noes nakednes; and therfore had this curse upon him and his posteritie, rather than the other sonnes of Cham, mentioned in Gen. 10.6 or then Cham himself. And although by Canaan, may be understood or implied Canaan's father, (as the Greek translation hath Cham, and as elsewhere in Scripture Goliathis named for Goliathis brother, 2.Sam. 21.19. compared with 1.Chron. 20.5.) yet the event and historie after sheweth, that the Canaanites also were indeed under this curse, when the Israelites conquered their land. And that Noe pronounced this judgment by Gods spirit. But Cham is not exempted hereby from the curse, though his son be named: as Sem is not exempted from the blessing in the next verfe, where Iehovah his God is named. So Iakob is said to blesse Joseph, Gen.48.v.15, when Iosephs children had their blessing, ver. 16. &c. And the curse of the wicked, reacheth unto the fruit of their body, Deut. 28.18. a servant of servants] that is, a most base and vile servant: the Chaldee faith, a working servant: Canaan's name did alld portend his condition, being of Canaan to humble, bow, or pref down. And as servitude is here brought upon men for a curse, so the Scriptures under the name of servants signifying sinfull men, doe shew such out from the kingdom of God: Job.8.34.35. Gal.4.30.31. Among the Heathens also, such an estate was counted miserable: God taketh away halfe the understanding of those men that are brought into servitude: saith Plato in his eis book of Lawes, from Homer.

Ver. 26. the God of Sem] under this, Sem alle himselfe receiveth a blessing, for blessed is the people whose God Iehovah is, Psal. 144.15. & eternal life is implied herein, for God hath prepared for them a city, of whom kee is not ashamed to be called their God, Heb. 11.16.

**11. 16.** and **Sem** is the first man in Scripture, that ha'v exp'rely this honour. By the God of **Sem**, also may be meant Christ, who came of **Sem** according to the flesh; but it is also God over all blessed for ever & men, Rom. 9. 5. **Sem** by interpretation is a Name, (which is also used for renowne, Gen. 6. 4.) and Christ ha'z a name above every name, whereat all kneel bow: Phil. 2. 9. 10.

**servant to them**] or to him; that is, to **Sem** and Iaphet, and specially to **Sem**: the Hebrew signifieth both *them* and *him*. So in the verse following: the Chaldee translateth, *to them*; the Greek, *his servants*.

**Ver. 17. persuade**] or, **shall persuade**; or (as the Greek and Chaldee translateth it) *inlarge*. The originall word properly signifieth to *perswade*, *enforce*, or *allure* by fayre and kind words, and is applied to Gods drawing of men unto him, by the Gospell, Hos. 2. 14. and in the Hebrew there is al-lution to his name, *Iapheth Iapheth*: *Perswade the Perswasible*: It meaneth by faire alluring words to *perswade*, unto faith & obedience; and so is a prophetic or prayer, that the Gentiles which come of Iaphet, should be brought to the faith of the Gospell. This word of *perswading* is often used for drawing men to Christ, Act. 17. 4. &c. 18. 4. &c. 19. 8. &c. 28. 23. 24. and it is the special worke of God, Job. 6. 44. Act. 11. 18. *Inlarging* also, is not one-ly of room; to dwell in, (which may be implied in this blessing of Iaphet, who had moe sons then either Cham or Sem,) but (scentimes of the heart by wisedm, love, and comfort; as in 1. King. 4. 29. 2. Cor. 6. 11. Esa. 60. 5. But it is an other Hebrew word in those places, *hee* may dwell *for*, and he shall dwell in the tents of **Sem**: that is, be united with the Churches of the Lewes (the posterity of **Sem**) which was full-filled when the Gentiles became joint heires, and of the same body, and joyn partakers of Gods promise in Christ, the top of the partition wall being broken down &c. Ephe. 3. 6. &c. 2. 14. 19. Although it may further imply the grafting of Iaphets children into the stock of the

Church, when **Sems** posterity the Lewes should be cut off, as Paul sheweth in Rom. 11. 11. 12. 15. 17. &c. So the Reubenites are said to *dwell in the Hagarites tents*, after the Hagarites were subdued, and fallen, 1. Chron. 5. 10. The Church of Christ, is here and often called *Tents* (or Tabernacles) vwhich are a flitting and moveable dwelling, because such is our estate on earth; here we have no continuing city, but we seek one to come, which hath foundations, &c. Heb. 13. 14. &c. 11. 9. 10. So, the tents of *Iudah*, Zech. 12. 7. signifie the Church; and the tents of *Iacob*, Mal. 2. 12. and the tents of the Saints, Rev. 10. 9. The Hebrew Doctors have gathered from this prophe-sie, that they should speak in Iaphets tongue, (which in the ages following was the Greek) within the tents of **Sem**: *Thalmud. Hierosol. in Meglab.* This was fulfilled by the Apostles speaking, and vviriting the Gospell in Greek.

**Ver. 19. he dyed**] in the yere from the worlds creation 2006. and did see *Tharath* the father of *Abrahā*, the tenth generation after him, before his death.

## C H A P. X.

1. *The generations of Noes three sons after the Floud.* 2. *The sons of Iaphet: 6. The sons of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King: 15. and the twelve families of Canaan, 19. the borders of their land.* 21. *The sons of Sem, father of the Hebrewes,*

**A**nd these are the generations of the sons of Noe; **Sem**, **Cham** and **Iapheth**: and unto them were born sons after the Floud. The sons of Iapheth, **Gomer**, & **Magog**, and **Madai**, and **Javan**, and **Thubal**: and **Methec**, and **Thiras**. And the sons of **Gomer**, **Ascanz** & **Riphath**, and **Thogarma**. And the sons of **Javan**, **Elisa** and **Tharsis**, **Kitum**, and **Dodanim**.

5. **Dodanim.** Of these were the Iles of the nations divided, in their lands; every-man, after his tongue: after their families, in their nations.

6. And the sons of **Cham**; **Cush** and **Mizraim**; and **Phut** & **Canaan**. And the sons of **Cush**; **Seba** and **Havilah**, and **Sabrah** and **Regmah** & **Sabracca**: and the sons of **Regmah**, **Sheba** and **Dedan**. And **Cush**, begat **Nimrod**: he began, to be a mighty-one, in the earth. He was mighty in hunting, before **Iehovah**: therefore it is said; As **Nimrod**, mighty in hunting, before **Iehovah**. And the beginning of his Kingdome, was Babylon; and Erech, and Acad and Chalneh: in the land, of **Shinar**. Out of that land went-forth **Assur**; and he builded **Niniveh**, and **Rechoboth** the citie, and **Calach**. And **Resen**, between **Niniveh** and **Calach**: the same is a great citie. And **Mizraim**, begat the **Ludims**, and the **Anamims**, and the **Lehabims**, and the **Naphthuchims**. And the **Pathrusims**, & the **Castluchims**, (frō whence came out the **Philistims**,) and the **Caphthorimis**.

15. And **Canaan**, he begat **Sidon** his first-born, and **Cheth**. And the **lebusite**, and the **Amorite**, and the **Girgasite**. And the **Evite**, and the **Ar-kite**, and the **Sinite**. And the **Arva-dite**, and the **Samarite**, and the **Chamathite**: & afterward were the families of the **Canaanite** spread abroad. 19. And the border of the **Canaanite** was, from **Sidon**; as thou comest to **Gerar**, unto **Gaza**: as thou comest to **Sodom** and **Gomorrha**, and **Adnah**, and **Seboim**, unto **Leshan**. These are the sons of **Cham**; after their families,

after their tongues: in their lands, in their nations.

And there was born also, to **Sem** himselfe: the father, of all the sons of **Heber**; the brother, of **Iapheth** the elder. The Sons of **Sem**, **Elam** and **Assur**: and **Arphaxad**, and **Lud**, and **Aram**. And the sons, of **Aram**: **Vz** and **Chul**, and **Gether** and **Mash**. And **Arphaxad**, begat **Salah**: and **Salah**, begate **Heber**. And unto **Heber** were born, two sons: the name of the one **Phaleg**, for in his daits, was the earth divided; and the name of his brother, **Ioktan**. And **Ioktan** begat **Almodad**, and **Saleph**: and **Charmaveth**, and **Iarach**. And **Hod-ram** and **Vzal**, and **Diklah**. And **O-bal**, and **Abirael** and **Sheba**. And **Ophir** and **Chavilah**, and **Iobab**: all these were sons of **Ioktan**. And their dwelling was, from **Mehsa**: as thou goest to **Seifar**, a mount of the east. These are the sons of **Sem**; after their families, after their tongues: in their lands, after their nations. These are the families of the sons of **Noe**, after their generations, in their nations: and from these were the nations di-vided, in the earth, after the Floud.

## Annotations.

1. **T**He generations] that is, the children begotten of Noes 3. sons: by whom 3. parts of the world were inhabited; Asia by **Sems** posteritie; Africa, by **Chams** and part of Europe with Asia the lesse, by **Iapheth**.

2. **V**er. 2. **Iapheth**] the eldest of the three brethren, v. 21. He is renowned in the ancient Greek writings, called *Iapetus*; of him many things are fabled by the Poets;

1 and

and his posterite called *Ispetionides*, by *Hysod* and others. *Gomer*] in Greek *Gamer*: of him came a people [it] called by their fathers name in Ezekiel's day, seated Northward from the land of *Canaan*; who did help to afflict the *Jews*, after their return out of *Babylon*, *Ezek.* 38.6. They are of Greek Geographers call'd *Kimmerians* (*Kymmerites*), a people beyond *Thracia*. *Iosephus* in his *Antiquities* saith, the *Catinians*, were of old named *Gomerites*. The *Kimmerians* (or *Cimmerians*) afterward degenerated into the name of *Cimbriani*.

*Magog*] of him also came a people and country so named, which were enemies to Gods people, *Ezek.* 38.2. and 39.6. *Rev.* 20.8. those that are now called *Sythians* (or *Sarmatians*), are thought to be of his race. *Ioseph.* *Antiq.* b.1.c.7. which *Sythians* dwelt in *Cœlavia*.

*Medai*] the father of the people called *Medes*; into whose cities the *Israelites* were led captives, 2. King. 8. 11. They with *Davas* (the *Pontians*) overcame the *Babylonians*: *Ezay* 13.17. and 21.2. *Jer.* 51.11. *Dan.* 5.18. 31. and 6.8. That people is also mentioned in *Acts* 2.9. *Tavan*] in Greek *Touan*: of him came the people called *Toues*, that is *Greeks*: vvhich are mentioned by the name *Lavan*, in *Ezek.* 27. 13. *Ezay* 65.19. *Dan.* 8.21. and 10.21. Unto them the *Israelites* were sold for bondmen, *Ioel* 3.6. They were called *Greeks*, of one *Grecus* a King. *Thubal*] in Greek *Thobel*: his children were still called by his name, used trading with the *Tyrians*, *Ezek.* 27.13. and ayded *Gog* their Prince, against the people of God; *Ezek.* 38.1.3. The *Thobelites*, *Iosephus* saith, in his time were called *Tebri*, *Antiq.* b.1.c.7. they inhabited *Span*, and the countries adjoining.

*Methec* in Greek *Mesoch*: of him came the *Mocovines*, as some think, and the name seemeth to confirm: who removed their dwelling more Northward. *Methec* is usually joyned with *Thubal* before-mentioned, neere whom he was seated: *Ezek.* 27.13. and 38.2. *Josephus* deriveth

from him the *Cappadocians*: (*Antiq.* b.1.c.7.) which of old were called *Mesches*.

*Thras*, ] of him came the *Thracians*, and the Greek name *Thrax*: he is not mentioned againe in Scripture, save in the genealogie, *1. Chron.* 1.5. Here are of Iapheth reckoned seven sons, which first settled in *Asia*; and from thence further Northward and west. So in *Asia*, there are seven Christian Churches of the Gentiles, *Rev.* 1.11. Thus Iapheth hath been perswaded and enlarged.

Ver 3. *Ashenaz*] in Hebreu *Ashenaz*: his land and children receyed his name, when they helped the *Medes* to overthrow *Babylon*, *Jer.* 51.27. Of him the sea between Europe and *Asia*, was called *Axon Pontos*, and after, *Euxenos*: and his posterity dwelt in *Asia*, *Pontus* and *Bythinia*, (mentioned in *1. Pet.* 1.1.) where is the river *Astanus*. The *Jews* now commonly call *Germanie*, *Ashenaz*; & others with them derive it from *die Ascanes*, and *Tuiscones* that is the *Dutch* men. But the *Jerusalem Chaldee Paraphrase*, turneth it here *Aja*. There (in *Asia* the *Isles*) is the country *Ajania*, & *Sicania*, named of this man.

*Riphath*] he is in *1. Chron.* 1.6. is called *Diphath*: for the Hebreu letters are like, and so one put sometime for another, as is shewed on *Gen.* 4.18. Of *Riphath*, the *Riphath mountains* in *Scythia*, seem to have their name. But the holy Scriptures mention him not: as being furthest off, from the *Jews* land. *Josephus* saith, the *Paphagones* come of him. *Thogarma*] in Greek *Thograma*; (as the Hebreu it selfe sometime translateth letters; *Almugim*, 1. King. 10. 11. and *Algumim*, 2. *Chron.* 9. 10. *Harchas*, 2. King. 22. 14. and *Chasrah*, 2. *Chron.* 34. 22. Of this *Thogarmahs* house and off-spring, there is mention in *Ezek.* 27. 14. and 38. 6. he was seated Northward neer *Gomer*; and the *Chaldee Paraphrase* on *Ezekiel*, makes his country *Garmamia*, or *Germanie*.

Ver. 4. *Elisa*] or (as the Hebreu writte) *Elissab*: his sons dwelt in *Iles* and fold blue and purple to the *Tyrians*, *Ezek.*

27.7

27. 7. Of him came the Greeks called *Foles*, & the country was named *Hellas*: that is *Greece*, as both the name, and *Thar-gum Jerusalem* witnesseth. *Tharsis*, ]

*Hebr.* *Tharsis*: his children dwelt by the sea, used much shipping & merchandise, *Eze.* 27. 12. 25. The country was after named *Cilicia*, & here was also a famous city called *Tarsus*, where the Apostle Paul was born, *Act.* 21. 39. Whither the Prophet *Ionas* fled, *Ion.* 1. 3. The *Hebreus* call the mayn *Sea Tharsi*, *Pla.* 48. 8. because they usually traffiqued but by that *Tharsian sea*. *Kym*] the Greek sayth, the *Keitians*: whom the *Jerusalem Paraphrase* leateth in *Ionic*: and *Maketa* that is *Macedonia*, sheweth by the name, that it also came of *Kym*. Of this people & country mention is made also in *Num.* 24. 24. (where the *Chaldee translateth Romanes*, the *Latine Italia*), *Ezai.* 23. 1. 12. *Jer.* 2. 10. and *Day.* 11. 30. where the *Latine* translateth it *Romans*. *Josep*'s deriveth the *Cyprians* from *Kitim*, amongst whom is the citie *Kition*. *Dodanim*, ] written also *Rodanim*, *1. Chron.* 1. 9. and here in *Greek Rhodioi*. The *Rhodeans* and *Doreans* about *Greece*, seem to come of these. The *Scriptures* mention not this *Dodanim*, any more then *Thiras*, in v. 2. the *Dodoneans* in *Epirus* seem to come of him. Thus Iapheth hath 7. nephews, as before he had 7. sons.

5

Ver. 5. *the iles*] that is, the countries where the nations of Iaphets lineage dwelt, in *Europe* and the *iles* therof: wherefore although an *ile* is flichtly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting: wherfore the holy Ghost translateth that nations, (or *Gentiles*) *Mat.* 12.21. which in *Hebreu* is *iles*, *Ezai.* 42.4. *every-man*] The *Hebreu* *lb., man*; is often put for *every-one*; and is so translated in *Greek* by the holy Ghost, *Heb.* 8.11 from *Jer.* 31. 34. See also *Gen.* 15. 10. *their families*] or *kineds*; in *Greek*, *their tribes*: which word is after in this chapter and otherwhere, as also in *Rev.* 1. 7. used for

6 a familie, stock or kindred of any nation. And in the Hebrew, *Egypt* is said to have tribes, *Esey* 19. 13. of vvhich word, see the notes on *Gen.* 49.10.16.

Ver 6. *Cush*] he was father of the *Arabians* and *Ethiopians*, or *Mores*, as the next verse sheweth: and where *Ethiopia* is mentioned in *Scripture*, the *Hebreu* name is *Cush*, *Esey* 37.9. and often otherwhere; & they are called *Ethiopians* according to the *Greek* name of their burnt faces and black skin: see *Jer.* 13.23.

*Mizraim*] of him came the *Egyptians*: and the land of *Egypt*, (so called of the *Greek* in *Mat.* 2. 15. and alwayes in the new *Testament*;) in the *Hebreu* by *Moses* and the *Prophets*, alwayes called the land of *Mizraim*. And it is layd to have the name *Egypt*, of one *Aiguptus* a King there. But the *Arabians* and *Turks* to this day, call that land *Mixi*; and *Cedrenus* in *Greek* nameth it *Mestra*. See also *Gen.* 12.10. & 41. 56. *Put*] or, *Put*; by whole name their children and land was still called in *Ez. kiels time*, *Ezek.* 27. 10. & 38. 5. in other *Writters* it is named *Lybia*, there is the river called *Pithibub*.

*Canaan*] is *Hebreu Canaghan*: he it was vvhom Noe cursed, *Gen.* 9. 25. his country (the land of *Canaan*) was after given for a possession to the *Israelites*; famous through all the *Scriptures*. *Palestina*, *India*, (or *Lewit*.) *Samsaria*, *Galilee*: were all parts of this land of *Canaan*.

V.7. *Seba*] or *Saba* (as the *Greek* vvhitch it) of vvhom came the *Sabaeans* who being mixt afterward vvhith other peoples, were therupon called *Arabians*; that is a mixed people: for *Arabi* that is, *Arabia* *2. Coron.* 9. 14. is written also, *Ereb*, *1. Kyn.* 10. 15. which properly signifieth a mixed multitude, as in *Exod.* 12.38. *Havila*] in *Greek Eula*: the posterity of this man, with his 4. br. thiren following, dwelt neer the former *Sabaeans*, an i vvhith others many, caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Sheba*] called also in *Greek Saba*: his posterite dwelt

I 2

dwell southward; in *Ethiopia*, a rich land. The Queen of *Sheba* came from far to hear the wisedome of Solomon, 1. King. 10. 1. in the Gospele she is called *Queen of the South*: Mat. 12. 42. *De-dan*] he is mentioned with his seed, among the Merchants, in *Eze. 27. 15.* and 38. 13.

8 Ver 8. *Nimrod*] called in Greek, *Nebrod*; so in the Hebrew text. *M.* and *B.* are put one for another, as *Merodach Ets* 3. 9. or *Berothach*. King. 20. 12. *Nimrod*, signifieth a Rebel, he was the chiefe builder of *Babel*. *A mighty-one*] the Greek call him a *Giant*.

9 Ver. 9. in hunting:] This the Scripture applyeth to hunting of men, by persecution, oppression, tyranny; *Ier. 16. 16. Lam. 3. 52.* & 4. 18. *Prov. 1. 17. 18.* And so the *Jerusalem* paraphrase here expounds it of a full hunting of the sons of men. And Moses in the next verse theweth, how he hunted for a kingdom; which by right pertained not to him, seeing he came of *Cham*, the younger of the three brethren, *Gen. 9. 24.*

*before Iacobus*,] hat is, mightily, openly, and without feare of God; as *Gen. 6. 11.* And so as the Lord took notice of his evil. *it is said*] that is, commonly sayd, and become a proverb against all tyrants and persecutors.

10 Ver. 10. *Babylon*,] in Hebre *Babel*, which the Holy Ghoſt in Greek calleth *Babylon*, *Rev. 18. 2.* A citie named of the event, because God there confounded their tongues, and scattered them, *Gen. 11. 9.*

*Shinar*,] in Greek *Senaria*, which is by interpretation, *(S)he naia*, That which feareth (the inhabitants) out of it, as the like phrase is used in *Iob 38. 13.* and hereof it seemeth to have the name: for otherwise, as all other countries were callid by the name of their first poſſeſſors, so this was named the land of *Nimrod*: *Mic. 5. 6.* But usually it is called *Shinar*, *Gen. 11. 2. 9.* & 14. 1. *Eſay 11. 13. Dan. 1. 2.* and is noted for the dwelling place of wickednes, *Zach. 5. 11.* The same land is also called *Chaldea*: *Gen. 11. 28. Ier. 51. 24. 35. Eze. 23. 16.*

11 Ver. 11. went forth *Aſſur*] so to the Greek translateth it as if *Aſſur* (who was the son of *Sem*, v. 22.) to avoide *Nimrods* crueltie, went and builded Nineveh and the other cities: and so *Iofſephus* maketh *Aſſur* the builder of Nineveh, *Antiq. 1. 1. c. 7.* But it may also well be translated, he went forth to *Aſſur*, that is, to *Aſſyria*, a country lying neer to *Shinar* or *Chaldea*, having the name of *Aſſur*. Thus *Nimrod* hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood to; as often clew here: which the Scripture it ſelfe sheweth, as the house, 2. *Sam. 6. 10.* for unto the house, 1. *Chron. 13. 13.* the land, 2. *Sam. 10. 2.* for, we the land, 1. *Chron. 19. 2.* and many the like. *Nimrods*, a great citie, famous by the preaching of the Prophet *Jonas*, *Jon. 1.* the cue,] this is added, because *Rachoboth* signifieth alſo streets; but here it is the name of a citie, which the Greek and Chaldee versions doe confirm: as also *Gen. 36. 37.*

12 Ver. 13. the *Ludims*] that is, *Lud* and his poſterity, so after *Anam* and his poſterity. For besides the Hebrew forme which is plural, the Greek by article plainly sheweth them to be peoples, not perſons. The mans name ſeemeth to be *Lud*, spoken of in *Eze. 27. 10.* & 30. 5. *Eſay 66. 19.* (where alſo *Lud* the ſon of *Sem* may be comprehended, *Gen. 10. 22.*) and his race the *Ludims* (or *Lydians*) in *Ier. 46. 9.* *Lebahims*] called *Lybians*; a people in Africa.

13 Ver. 14. *Pafijims*] or, *Phylisians*, a people after much spoken of in Scripture: *Iudg. 13. & 14. &c.* Theſe firſt dwelt with the *Captorians*, (next mentioned) *Ier. 47. 4.* and were called by their name, *Deut. 2. 23.* and from *Captor*, the Lord brought them into *Canaan*, *Amos 9. 7.* where they remained uncast out of *Israel*, to their great trouble.

14 Ver. 15. *Sidon*] of him came the *Sidonians*, & a citie in his land was called by his name great *Sidon*: *Iof. 11. 8.* & 19. 28. a citie renowned alſo in humane writers for antiquenes & fame of the builders therof. *Og. Curtius. 1. 4.* This was after allotted to *Aſſur*.

15 Son of *Israel*; though they fayled in not casting out the inhabitants, *Iudg. 1. 1.* *Cheſh*] of whom came the *Cheſhites*, or *Hittites*: *Gen. 15. 10.*

16 Ver. 16. the *Iebusite*] that is, (as the Chaldee paraphraſt expreſſeth,) the *Iebusites*, *Amorites* &c. the singular number being put for the plural, as alſo in *Gen. 15. 20. 21. Exod. 3. 8.* and 23. 23. and many other places: and the Hebrew text conſirmeth this, as in 2. *Sam. 5. 6.* the *Iebusite the inhabitant*: for which, in 1. *Chron. 11. 4.* is written, the *Iebusite the inhabitants*: which plainly sheweth this name to be put for the whole nation. See alſo before, *Gen. 3. 2.* and 4. 20. *Iebus* the ſonne of *Canaan*, in his countrey was a citie called by his name *Iebus*, and *Salem*, and laſt of all *Ierusalem*: *Iudg. 19. 10. Gen. 14. 18. 1. Chron. 11. 4.* Theſe and their brethren before and after named, dwelt in the land, which God gave the *Israelites*. *the Amorites*] who were a mighty people, whose height was like the height of Cedars, and they were strong as okes, *Amos 2. 9.*

17 *Gergesite*] called alſo *Gerges*, *Mat. 8. 28.* and *Gadenses*, *Luke 8. 26.* who defred Christ to depart out of their coasts, *Mat. 8. 34.*

18 Ver. 17. the *Evite*,] *Hebr. Chivuite*, in Greek *Euic*; that is, *Evites*, a people mentioned aliter, in *Gen. 34. 2.* & 36. 2. *Exod. 3. 8.* of them came the *Gibeonites*, whoſe lives were ſpared by *Iofſus*, *Iof. 11. 19.* The reſt which follow, dwelt alſo in cities near the former: as the *Arkite*, in *Arka* by the bottom of mount Lebanon, the *S manite*, in *Semaram*, which after fell to the *Benjamites*, *Jof. 18. 22.* and ſo the reſt.

19 Ver. 19. *Sidon*] a citie in the Northwest part of *Canaan*: the borders of the land which God gave the *Israelites*, are here briefly deſcribed: but purpoſely & largely in *Numb. 34. Gazza*] a citie of the *Philillines*, *Iude. 16.* ſituate in the South-west of *Canaan*. *Sodom*] in Hebrew *Sedom*: of this and the reſt, ſee the hiftorie, *Gen. 18. and 19.* They lay in the South-eaſt part of the land of *Canaan*.

20 Ver. 21. there was born] to weet, an offſpring, or children: ſet down afterward. Such words are often to be underſtood: as is ſhewed on *Gen. 4. 20.*

Sons of *Heber*, or, of *Heber*, that is, of Gods Church, which (when others fell away,) continued in *Hebers* poſterity, of whom came *Abraham the Hebrew*, *Gen. 14. 13.* and his children were called *Hebreves*, *Gen. 39. 14. 17. Exod. 1. 15. 16.* And though ſons were faſher of many moe ſons then of *Hebers*: yet are they counted ſems in ſpeciall, for retaining his faith, and promises: as *Rom. 9. 8.* So on the contrary, *Cham* is called the faſher of *Canaan*, *Gen. 9. 18.* Who had other ſons alſo, but on *Canaan* his youngel; was *Chams* curse visibly executed, *Gen. 9. 25.* as ſems blessing was on *Hebers* ſeed, *Gen. 14. 13. 19.*

21 brother of *Lapheth*] hee was alſo brother of *Cham*, but the Scripture calleth them brethren more especially, that are alloyed alſo in qualities, as *Sem* and *Lapheth* for good, *Gen. 9. 23. 27. Simeon and Levi*, for evil, *Gen. 49. 5.* the elder, or, the great, to weet, in birth: for *Iapheth* was born before *Sem*, as is obſerved in *Gen. 5. 32.* and the Greek version here plainly sheweth that *Lapheth* was the elder. So greater is uſed for elder, leſſer for yonger, in *Gen. 17. 1. 15.* and often in the Scriptures.

22 Ver. 22. *Elam*] of whom came the *Elamites*, which ſeated in a Province called *Elam* in the upper part of *Perſia*, *Dan. 8. 2. Eſay 21. 2.* They proved enemies to the ſons of *Heber*, and were for it puniſhed; but in the end obtained mercy, *Eſay 22. 6. Jer. 49. 36. 39. Act. 2. 9.*

23 *Aſſhur*] or *Aſſhur*: of him came the *Aſſyrians*, and their land was named *Aſſyria*; much ſpoken of in the Scriptures: they were the scourge of *Israel*, *Hebres* children, 2. *King. 15. 19. 29. Eſay 10. 5. & 36. 1. &c.* *Arphaxad*] or *Arpad*: adiſe hath no ſpeciall genealogie, or country in Scripture, but that he is the faſher of our Lord Christ, after the flesh: *Luke 3. 36.* *Lad*] of whom came the *Lydiens*, a people in Asia, differing from *Lud* ſon of *Mizraim* ton

ion of *Cham*, of whom came the *Lydians* in Africa, neere *Cush*, or *Ethiopia*. See before, v. 13.

*Aram*] of whom came the *Aramites*, that is (after the Greek, *Syrians*, enemies also to Gods people, *Judg. 3.10. 2. Sam. 8. 5.c. 1. King. 20. &c.*) For Aram leating in the land of *Shur* in *Asia*, his country is therfore called in the Hebrew by his name *Aram*, in the Greek *Syria*; as of *Afflur*, commeth *Affryia*, the new Testament alwayes followeth the Greek name, *Luke 4.27. Mat. 4.14.* Arams land had many parts, as *Padan Aram*, *Gen. 28.2. Aram Naharaim*, (or *Mesopotamia*,) *Gen. 24.10. Aram of Damasus*, *2. Sam. 8.6. Aram Zobab*, *Psal. 60.2. Aram Maacah*, *I. Chr. 19.6. & Aranbeth Rehob*, *2. Sam. 10.6. Ver. 14. Salab Hebr. Shelaach.*

*Ver. 25. Phaleg*] or *Phalec*, as *Luke 3.35.* in Hebrew *Pleg*, that signifieth division.

*Ver. 26. Iokian*] or *Iekian*: of him and his posterie (though here are reckned many sonns) the Scripture makes little mention; but by their names, compared with cositries names in humane writers, they seem to have leated in the East Indies, & there to have increased to mighty nations: but fallen from the faith of their father *Heber*, that they are not worthy to be reckued for his seed. *Chasimavith*] in Greek *Sa moth*: this mans posterie seeme to have dwelt in *Sarmatia*, a great country beyond Germany, and named (as is like) of this man.

*Ver. 27. Hadorum*] in Greek *Hodoria*: of the first part of this name *Hado*, some thinke *Hedu*, that is *India*, was so called, *Eph. 1.1.*

*Ver. 29. Ophir*] in Greek *Ophair*: from this mens land in India, Solomons ships fetched store of fine gold, precious stones &c. *2 Chron. 9.10.13. 21. 1. King. 9.1. 27. 18.* and the gold it selfe was called (by figure of speech,) *Ophir*, *Iob 22.24.* and in other languages *Obrion* and *Obyzum*, of *Ophir*-*xum*, pure gold.

*Ver. 30. their dwelling*] *Hebr. their seat.*

*Mesba*] in Greek *Masse*. *Sephar*] in Greek *Saphera*.

31 Ver. 32. *the families*] in Greek, *the tribes, or kindreds*. By this genealogie here, compared with the names of nations in human Writers; it appeareth how God hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; *Act. 17.26.*

## C H A P. XI.

1 One language was in all the world. 3. The building of *Babel*, 5, for which God sent the confusion of languages. 10. The generations & lives of the second ten Patriarches, as 11. of *Sem*. 12. *Arphaxad*, 14. *Salah*, 16. *Heber*, 18. *Phaleg*, 20. *Ragau*, 22. *Saruch*, 24. *Nachor*, 26. *Thara*, and *Abram*; 30. whose wife *Sarai* is barren. 31. *Thara* and *Abram*, remove siō *Vr* of the Chaldees, towards *Canaan*: *but stay at Charran*, where *Thara* dyeth,

1 And all the earth was, of one lip; 2 and of one speech. And it was, when they journeyed from the east, that they found a playn, in the land of *Shinar*, & they leated there. 3 And they said, every-man to his neighbour; Goe too, let us make bricks, and burn them with a burning: and they had brick, for stone; and slime, had they for mortar. And they sayd; Goe too, let us build us a citie; & a tower, and let the top thereof reach to the heavens; and let us make us a name: least we be scattered abroad, upō the face of all the earth.

5 And Iehovah came down, to see the citie, and the tower: which the sonns of men, builded. And Iehovah sayd; Behold the people is one, and they have all one lip; and this, they beginn to doe: and now, there will not be cut-off from them; any thing; that they have imagined to doe. Goe too, Let us goe down, and let us confound

- found there, their lip: that they may not hear, every-man, his neighbours lip. And Iehovah scattered them abroad, from thence, upon the face of all the earth: and they left off, to build the citie. Therefore is the name of it called, *Babel*; because there, Iehovah confounded, the lip of all the earth: and from thence, Iehovah scattered them abroad; upon the face, of all the earth.
- 10 These, are the generations of Sem; Sem, was a hundred yeres old; and he begat, *Arphaxad*: two yeres, after the flood. And Sem lived, after he begat Arphaxad, five hundred yeres: and begat sonns, and daughters.
- 11 And Arphaxad lived, five and thirtie yeres: and he begat *Salah*. And Arphaxad lived after he begat *Salah*, four hundred yeres, and three yeres: and begat sonns, and daughters.
- 12 And *Salah* lived, thirty yeres: and he begat *Heber*. And *Salah* lived, after he begat *Heber*, foure hundred yeres, & three yeres: and begat sons, and daughters.
- 13 And *Heber* lived, foure and thirty yeres: and he begat *Phaleg*. And *Heber* lived, after he begat *Phaleg*, foure hundred yeres, & thirtie yeres: and begat sons, and daughters.
- 14 And *Phaleg* lived, thirty yeres: and he begat *Ragau*. And *Phaleg* lived, after he begat *Ragau*, two hundred yeres, and nine yeres: and begat sons, and daughters.
- 15 And *Ragau* lived, two and thirtie yeres: and he begat *Saruch*. And *Ragau* lived, after he begat *Saruch*, two hundred yeres, and seven yeres: and begat sonns, and daughters.
- 16 And Saruch lived, thirty yeres: and he begat *Nachor*. And Saruch lived, after he begat *Nachor*, two hundred yeres: & begat sons, and daughters.
- 17 And *Nachor* lived, nine and twenty yeres: and he begat *Tharah*. And *Nachor* lived, after he begat *Tharah*, an hundred yeres, & nineteen yeres: and begat sonns, and daughters.
- 18 And *Tharah* lived, seventeen yeres: and he begat *Abram*, *Nachor*, & *Haran*. And these, are the generations of *Tharah*; *Tharah* begat *Abram*, *Nachor*, and *Haran*: and *Haran*, begat *Lot*. And *Haran* died, before the face of *Tharah* his father: in the land of his nativity, in *Vr* of the Chaldees.
- 19 And *Abram*, and *Nachor* took them wives: the name of *Abrams* wife, was *Sarai*; and the name of *Nachors* wife, *Milcah*; the daughter of *Haran* the father of *Milcah*, & the father of *Iscah*. And *Sarai* was barren; shee had no child. And *Tharah* took, *Abram* his son, and *Lot* the son of *Haran*, his sonns son; and *Sarai* his daughter-in-law, the wife of *Abram* his son: and they went forth with them, from *Vr* of the Chaldees; to goe, to the land of *Canaan*; and they came unto *Charran*, and dwelt there. And the dayes of *Tharah* were, two hundred yeres, and five yeres: and *Tharah* dyed, in *Charran*.

## Annotations.

1 *The earth*] that is, *the inhabitants of the earth, all nations*: Such vvords, ealy to be understand, are often wynting: the Scripture it selfe sometime maketh them playn; as will God dwell on the earth? *1. Chr. 8.27.* that is, *with men on the earth*; *2. Chr. 6.18 & al lanās & their land*; *Ez. 37.18* is exquonded

expounded, nations did they band; 2. King<sup>1</sup> 19.17. all the earth sought to see Solomon, 1. King<sup>10</sup> 24. that is, all the Kings of the earth; as is expressed 2. Cor. 9. 23. See Gen. 6. 11. and 27. 46. [of one lip] that is, (as Targum Ierusalem expound it,) of one tongue; or language. The like is in v. 6. & 7. So lips are language, 1. Cor. 14. 21. one speech] or, the same words. This speech was Hebrew, (which after the confusion remained in Hebers family,) as the names of men, doe plainly conserue. So the Ierusalem Targum here faith, shew spake in the holy tongue, wherwith the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarchs spake, and Moses and the Prophets wrote the oracles of God in it: and it was used of all the world, the space of seventeen hundred and 57. yeres, till Phaleg son of Heber was born, and Babel towr in building; which was a 100. yeres after the flood. Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrews, or Jewes, (call'd therfore the Iewes-language, Esa 36. 11.) un-till they were caried cap'ive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speakest naturally the language of Adam and of the old world; but it is gotten with study and learning. This great labour hath God laid on the lomms of man.

Ver. 2. Shinar] or Senaar, which was also named Chaldee, and as the Chaldee paraphraſt translitteth it) Babylon, the land of Nimrod: See before, Gen. 10. 10. Targum Ierusalem calleth it Pontus.

Ver. 3. Go not for Come on; Hebr. give: a word of exhortation. So v. 4. and 7.

make: j or f me as bricks. with

a burning, or to a burning; that is, thorowly, or as the Greek sayth with fire. Thus wanting stones, they deviled matter to make their cur'd building. flume] a kind of natural lime, that was found there in pits & rivers, which served for building, as well or better then artificial morter.

In Hebrute, the words differ but little, they had chener (natural lime) for chomer (artificial-lime, or morter.) So Gen. 14. 10. Compare herewith the heavenly Ierusalem, whose walls are garnished with all precious stones, Rev. 21. 19. 1. Pet. 2. 5.

Ver. 4. the top] Hebr. the head, and here the word reach, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as the Ark under curtains, 1. Chron. 17. 1. that is, remayneth under curtayns, 2. Sam. 7. 1. the men of war, by night, 2. King. 25. 4. that is, fled by night, 1er. 52. 7. and many the like, See Gen. 13. 9. and 23. 13. And by the head reaching to heaven, is meant a very high towr; as Deus. 1. 28. Mai. 11. 23 and Babylon afterwards used like proud speeches, Esa. 14. 13. 14. a name] meaning a great name, to be renouned and famous: as where one Prophet saith, I have made thee a name, 1. Chron. 17. 8. another explaineth it, a great name, 2. Sam. 7. 9. See also 2. Sam. 8. 13. This word name, is sometime put for God himself, Lev. 24. 11. 15. whole name is a strong Tower, into which the righteous runneth, and is set aloft, Prov. 18. 10. and to walke in his name, is to keep his faith and true religion, Mic. 4. 5. contrary to which, some doe thinke this Tower of Babel was builded; as R. Menachem on this place citeth some that sayd, Name here meaneth nothing but Idolatry. And Targum Ierusalem expoundeth this building, to be partly for religion, partly for munition in time of war; saying, Let us build us a citie and Tower, &c. and let us make for us within it, a house of worship (or, Temple.) [let we &c] a fear arising from their own guilty consciences, as is often in the wicked, Job 15. 20. 21. Lev. 26. 36. Prov. 28. 1. /

Ver. 5. came down] that is, shewed by his works; that he took knowledge of this evill to punish it. This is spoken of God after the manner of men, to Gen. 1. 21. Psa. 144. 5. See the notes on Gen. 6. 6. The Chaldee explaineth it thus, And the Lord appeared, to take vengeance upon the works of the citie and tower,

Ver. 6.

6. Ver. 6. there will not be cut off from them,] that is, they will not be restrained: so noting their wilfull perfisling in the evill begun. Or question weise thus, should they not be cut off? (or refrayned?) meaning it was very meet they shoulde.

7. Ver. 7. Let us goe down] The holy Trinitie here determineth, (as when in Gen. 1. 26. he said, Let us make man,) against the former determination of vany men, v. 4. So he dissipateth the counseil of the nations, Ps. 33. 10. not bear] that is, not understand: so in 1. Cor. 14. 2. he speakest not unto men, for no man heareth; that is, understandeth: and in Esa. 36. 11. Speak Syriak for we heare, that is, understand it: to a hearing hart, for an understanding; 1 King. 3. 9. Iofeph heard, that is, understand, Gen. 42. 23. and fundy the like. Albeit, God might at first smite them all with deafnes, that they could not at all heare; and then change their tongues. A like judgement David wilsheth against his enimies, P[ro]f[ect] 51. 10.

8. Ver. 8. scattered] and so dissolued their communion, and brought on them the evill which they sought to prevent, v. 4. for that which the wicked seareh, shall come upon him, Prov. 10. 24. The Hebrew Doctoris from hence do conclude, The generation of the division (of tongues) have no part in the world to come, (that is, in the Kingdom of heaven,) as it is written, And the Lord scattered them from thence &c. The Lord scattered them in this world; and from thence the Lord scattered them in the world to come. Talmud Bab. in Sanhedrin, ch. 10. left off to build:] the contrary miracle God wrought by the gift of tongues, to build up Ierusalem, Atk. 2. 4. 6. 11. & c.

9. Ver. 9. Babel] or Babylon, in the Greek translated Confusion: because there the Lord (Balal, that is,) Confounded their Language: And Babel is the same that Babel, but for eas of speech the first is left out: & it accordeth with the Chaldee or Babylonian tongue, which froundith the Hebrew Balal, Babel, as the Chaldee paraphraſt here hath it. lip of all the earth] that is, language of all people on the earth;

see verſe. 1. And here tongue first were for a ſigne to unbelievers; (as 1. Cor. 14. 21.) that by this judgement they might be conviſted unto the Lord; though they made no ſuch uſe thereof, as neither did thofe, that mocked at the gift of tonghies whereby the heavenly citie was builded, Atk. 2. 4. --- 13. The Hebrew Dr. Glosſay, that at this diſperſion there were ſeventy nations, with 70. ſundry languages. R. Menachem on Gen. 11.

10. Ver. 10. old] Hebr. son, and ſo in the reſt that follow. See the notes on Gen. 5. 32 and compare this genealogie with that there. Ten Patriarchs are there reckened from Adam to Noe: and ten here, from Sem. to Abraham: both of the proceeding with the lineage of our Lord Christ, who came of all theſe fathers according to the fleſh; Luk 3. There each Fathers generation is ſet down in three verſes, here but in two: and their death is not ſpoken of. Howbeit the lives of men, are now shortened to the halfe.

11. Ver. 11. ſoo. yet] By this we may gather, that Sem lived till Iaſa ſon of Abram was 50. yeres old, and ſaw ten generations after him before he dyed. A ſingular bleſſing both to him and them.

12. Ver. 12. begat Salah] or, Shelach: and as the Holy Ghost counted the time of Arphaxad birth, two yeres after the flood, v. 10. fo may we gather it for all the reſt: as Salah was born 37. yeres after the flood, & after the creation of the world, 1693. The Greek translation interfereſt here, a man which never was, by the Hebrew veritie, ſaying that Arphaxad begat Cainan: & that Cainan lived 130. yeres and begat Salah. Alſo the time of each fatheſ procreatiōn, is for the moſt part changed in the Greek. This ſeemeth to be done purpoſely: & that the true Genealogie might not be known to the heathen, for whom the Greek bible was firſt tranſlated. And becauſe in all Greek Bibles, Cainan was let down in the Evangelist alſo, (to bear with the worlds weaknes, or for other cauſes ſeeming good to the ſpirit of God,) reck-

C. 14. 22.

x 2. 4. 13.

K

neſt

nech Kipper between Aphax and Sals, in Luk 3:36. But neyther here, nor in t. Chron. 1, nor in any Hebrew text, is his name recorded. See a like thing, in Gen. 46. 20.

Ver. 14. begat Heber] after the flood 67. y. in the y. of the world 1723.

Ver. 16. Legat Phaleg Jor, Peleg; after the Flood 101. y. and of the world 1757.

Ver. 17. 430. yere ] So Heber lived till Abram was dead, gen 25.7. and was the longest l. ver. f all that were born after the flood, and they that came after him, lived not past halfe his dayes.

Ver. 18. begat Regau Jor or Rehu : after the Flood 131. y. and of the world 1787.

Ver. 20. begat Saruch Jor or Serug : after the Flood 163. y. and of the world 1819.

Ver. 22. thirty yere ] at the same age, Phaleg and Salah, are before noted to have begotten their sons. begat Nachor] after the Flood, 193. and of the World 1849.

Ver. 24. begat Tharab Jor, Terach : after the Flood 222. y. and of the World, 1878.

Ver. 26. begat Abram, Nahor & Haran] that is, began to begin, and so began one of these three ; to weet Haran) not all in the same yere : The like was before in Noes begetting Sem, Cham, and Iapheth, Gen. 5. 32. where Sem for dignity was named first, as Abram is here ; and Iapheth the eldest, last, as Haran is here. For Tharab the father, dyed 205. yeres old, v.32. then Abram departed from Charran, 75. yere old , Gen. 12. 4. wherefore Abram was born, not when Tharab was 70, but when he was an 130. yere old ; which was after the Floud, 352. y. and of the world, 2008.

Ver. 28. land of his nativitie ] that is, his native countrey, or, as the Greek sayth wherin he was born. yere of the Chaldees ]

that is, yere in the land of the Chaldees ; which land, Stephen calleth also Mesopotamia, Act. 7.2.4. for it lay between two rivers. And Chaldea is by humane writers also called Mesopotamia, Plinie, hist. b. 6.c. 27. yere signifieth Light & fire ; here the Chal-

dee paraphraſt taketh it to be the name of a citie, but the Greek translatheth it C. antireand Stephen, in Act. 7. 4, sayth, the land of the Chaldeans. And the Chaldees being idolatres, in like lyhood conſerated and named th<sup>e</sup> place unto aid of the fire, which they had ſeen to come down from heaven upon the Fathers sacrifices (as is noted on Gen 4. 4.) and whereof they were wont to light lamps for to keep the fire, which therupon they called Orym elu, lights of grace. So other heathens after, to honour fire, as Qu Curtius b. 4. ſaith of Darius, that he called upo his ſacred and eternall fire. Or it might be a place of ſacrificing in Chaldees, as God had his yere (that is fire) in Sion ; and fornac in iherusalem, Esa. 31. 9. So the iherusalem paraphraſt calleth it here, the ſacred fornac of the Chaldees. Chaldees] or Chaldeas : called in Hebrew Chaldim and ſurned into I. maketh Chaldei : the holy Ghost in Greek (whom we follow) calleth it ſo, Chaldees, Act. 7.4. And because they much uſed Astrologie, therefore in time it was common for Astrologers to be called Chaldees : as in Dan. 2.2.4.5.

Ver. 29. Sarai ] ſhee was daughter of Abram's father, though not of his mother, Gen. 20. 12. her name was changed to Sarai, as Abram also was named Abram : ſee Gen. 17. 15. 5. daughter of Haran] by this alſo it appeareth, that Haran was eldeſt of the three brethren. And this Milcha (or Melcha as the Greek write her) was grandmother to Rebecca I. Iaſaks wife, Gen. 22. 20. 23. Iefcha ] in Greek Iefcha, the Jews think this was Sarai, and that ſhe had two names : and was ſaid to be daughter of Tharab, Gen. 10. 12. as being his grandchild.

Ver. 31. Tharab took Abram] It appeareth by Iof. 24. 2. that theſe fathers were fallen to Idolatry, and ſerved other gods in Chaldea or, Mesopotamia : and there the God of glorie appeared to Abram and ſaid, Come thou forth from thy land and from thy kindred : and come into the land which I will ſhew thee, Act. 7.2.3. whereas there-

fore Tharab here tooke Abram &c, it ſeemeth Abram acquainted his father with this oracle of God, and that Tharab repenting, conſented alſo to goe out ; and is for it made as principal in the journey. with them.] that is, with Tharab and Abram, whom Moses by this word them, impleyth to be author under God of this remoual towards Canaan, agreeable to Stephens narration Act. 7. as is before noted. Wherefore alſo in Gen. 15. 7. and Neh. 9. 7. it is manifeſted that the calling was ſpecially of Abram. And his faith is particularly commended, Heb. 11.8. dwelt, or ſeated there ; that is, dwelt in Charran : as Act. 7. 2. where Abram goe substance, and made ſoules, Gen. 12. 5. and taried there til his father Tharab dyed, Act. 7. 4. whose old age ſeemeth to be the caufe of their ſtaying in that place. And this Charran was in the land of Chaldeallo, and not far from yere : wherefore God agayn called Abram thence, Gen. 12. 1. And although there was a neare way from yere to Canaan, then to goe by Charran, (as in the maps of thoſe countries may be ſeen) yet because the neare way was moft dangerous and troubleſome, God led them about by an inhabited and ſafe way, providing ſo for their intimities, as he did the like after, for Abrams children, in Exod. 13. 17. 18.

## CHAPTER 12.

1. God calleth Abram to goe into an other land, 2. promiseth to bieſt him, and in him, alſo families of the earth. 4. Abram d. parteth with Lot, from Charran to Canaan. 6. He journeth through the land, y. which is promised him in a vifion, & there he buildeth Altars. 10. He is driven by a famine into Egypt, 11. Fear maketh him ſay his wife to be his ſister. 14. For her bewy ſhee is taken into K. Pharaohs houſe, 17. but the Lord by plagues compleateth him to before her.

¶ ¶ ¶

¶ And Iehovah ſaid unto Abram,

Goe thou, from thy land and

from thy kinred, and from thy fathers howfe : unto the land, which I wil ſhew thee. And I wil make thee, a great nation ; and I wil bleſs thee, and wil make thy name great : and be thou a blessing. And I wil bleſs, them that bleſs thee ; and him that ſpeaketh thee-evil, I wil curse : And bleſſed (halbe in thee, all families of

the earth. And Abram went, as Iehovah ſpake unto him ; and Lot went with him : and Abram, was ſeventy yeres & five yeres old, when he went out from Charran. And Abram took Sarai his wife, and Lot his brothers ſon, and all their ſubstance that they had gathered, and the ſoules which they had made in Charran : & they went out, to goe to the land of Canaan ; and they came, to the land of Canaan. And Abram paſſed through the land, unto the place of Sehem, unto the Oke of Moreh, and the Canaanite, was then in the land.

And Iehovah appeared unto Abram, and ſaid, unto thy ſeed, wil I give this land : and he buildest there an altar ; to Iehovah, who appeared unto him. And he removed thence, unto a moſtayn; East-ward of Beth-el, and pitched his tent ; having Bethel Sea-ward, and Ai East-ward ; & he buildest there an altar, unto Iehovah ; and he caled, on the name of Iehovah. And Abram journeyed going and journeying, toward the South.

And ther was a famine in the land : and Abram went down to Egypt, to ſojourne therfor, the famine was heavy in the land. And it was, when he was come neare, to enter into Egypt, that he ſaid unto Sarai his wife,

K 2 Behold

12 Behold now I know, that thou art a woman of faire countenance. And it wil be, when the Egyptians shall see thee, that they wil say, this is his wife; and they wil kill me, and thee they wil save alive. Say I pray thee, thou art my sister; that it may be wel with me for thy sake; and my soule shall live, because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that the was very faire. And Pharaohs Princes saw her; and they praised her, unto Pharaoh: and the woman was taken, into Pharaohs howse. And he did good to Abram, for her sake: & he had sheep and oxen, and hee asses and menservants, & womenservants; and shee asses, and camels. And Iehovah plagued, Pharaoh and his howse, with great plagues: because of Sarai, Abrams wife. And Pharaoh called Abram, and sayd, what is this, thou haft done to me? Why didst thou not tel me, that shee is thy wife? Why saydest thou, she is my sister? & I might have taken her, to me to wife: and now, behold thy wife, take her & goe away. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and al that he had.

## Annotations.

**¶ ¶ ¶** These letters signfye, that here begins the third Paraphar or Section of the law; which upon Gods first words to Abram, is called *Lec leca*; that is, *Gothion*. See before in Chap. 6. 9.

Ver. 1. *sayd* to weet, after that Abrams father was dead, Act. 7. 4. Thus God was he that redented Abraham: Esai. 29. 22.

*Goe thou] or Goe for thy self: signifying that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate, Rev. 18. 4.*

*from thy land] or out of thy country; that wher in he now dwelt in Charran which was in the same land of Mesopotamia that Ur stood in, Gen. 24. 10 & 28. 2. 7. 10. compired with Act. 7. 2. Gen. 11. 28. The Hebrew doctors expound the name Charran, by Charon apb, that is, wrathful anger, (R. Menachem on Gen. 12. 1) as if he were now to depart from the place of wrath. So we which by nature were children of wrath, (Eph. 2. 3.) are call d and chosen of Christ out of this world and from worldly corruption, Ioh. 15. 19. 2. Pet. 1. 4. & are by him delivered from the wrath to come; 1. Thes. 1. 10.*

*thy kynded] to weet Nachor and the rest, excepting Lot. For although ther is no express mention of Nachor, among others that went with Thara from Ur, in Gen. 11. 31. yet it appareth by the history following, that Nachor went so far as Padan Aram, in Mesopotamia, and there settled: so that it was after called, *Nachors city*, Gen. 25. 20. & 24. 10. 15. and the same was Charran, Gen. 28. 2. 10. and there was Abrams kindred, and countrie here spoken of, Gen. 24. 4. *fathers howse]* for the father Thara, being dead, his howshold (as it seemeth) would goe no further, but stayed ther with Nachor: and onely Lot and his howse went with Abram, as the 4. verfe, and history following dooth confirm. So Tharaus howse and Nachor, left following of God; and turned agayn to idolatrie; as appeareth by Gen. 31. 30. 53. Ios. 14. 2. From luch Christ also calleth all, to follow him, Luk. 14. 26. 27. and so the Spirit sayth to the church, forget thy people and thy fathers howse, Psa. 45. 11.*

*will shew thee] that is, the land of Canaan, verf. 5. but God here nameth it not, for more proof of Abrams faith & obedience. For as he raysed up this man of iustice from the east, so calde him to his foot, that is, to follow*

*folow him and his direction, Esa. 41. 2. Exod. 11. 8. But under this earthly inheritance, was typed an heavenly, which Abram looked for, Heb. 11. 9. 10. And in Salem a citie of Canaan, Melchizedek reigned, and was Preist of the most high God, and blessed Abram, Gen. 14. 18. 19.*

*Ver. 2. a great] or, to a great nation, that is, to become the father of a great nation: see Gen. 2. 7. & 17. 4. Of this promise, ther was no visible hope; because Sarai his wife (being 65. yere old) was barren, Gen. 11. 30. for which Abram complained, Gen. 15. 2. 3. But under this promised Nation, was implied also a spiritual seed, of faithful people, Rom. 4. 11. 12. Gal. 3. 7.*

*blef thee] in al things: both earthly, Gen. 24. 1. 35. and heavenly, Gal. 3. 14. Eph. 1. 3. Gods blifing is his favour, and thereupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, & heaping of evill things upo them whō he hateth & punishest. La. 3. 65. 66.*

*thy name] which is better than a good ointment, then great riches Eccl. 7. 3 Prov. 22. 1. So God made David a great name, 2. Sam. 7. 9.*

*be thou] that is, thou shal be,*

*(as the Greek translateth it:] but this*

*manner of speech is more vehement, as*

*wherby God commandeth the blifing, Psa.*

*13. 33. So Psa. 12. 5. See thou.*

*Ver. 3. that speakest thee] or curseith thee: but here are two words used, & this first, signifieth evil speaking with light esteem, or vyle contempt, and dishonour. Curseing also signifieth evil speaking by men, as Paul sheweth, Act. 33. 5. from Exod. 21. 28. The like blifing, Isaak pronounced unto Iaakob, Gen. 27. 29. and Balacum to Israel, Num. 24. 9. in the] that is, in thy seed (Christ, who shall come of thee according to the flesh,) Gen. 22. 18. For Christ was sent of God to bleſſ us, in turning every one of us from our iniquities, Act. 3. 25. 26. and that we may receive the promise of the spirit through faith: Gal. 3. 14. Wherefore this was a preaching of the gospel to Abram, Gen. 3. 8. And this covenant confirmed before*

*of God in Chap. 13, is obseved to be 430 yeres before the Law, and could not by the Law be disannuled, because God gave him it by promise: Gal. 3. 17. 18.*

*V. 4. wen] By faith, Abraham being called did obey: to goe out unto a place which he should after receive for an inheritance: & he went out, not knowing whither he should come, Heb. 11. 8. old.] Heb. son of five yeres and seventeen yeres, that is, going in his 75. yere, see Gen. 5. 32. And his father Tharah being 205. yeres old when he dyed, it appeareth that he begat Abram at 130. yeres, and so not he but Haran was begotten at Tharahs 70 yere, Gen. 11. 26. Abram after an 100. yeres pilgrimage more, dyed, Gen. 25. 7. and Iaakob his son, then 75. y. old, is left heir of Canaan.*

*Ver. 5. substance] or gathered goods: for of getting and gathering, it hath the name; & s a general word, for cattel, money, or other like goods.*

*the soules:] Heb. the soul; put for soules, that is persons of men & women as Gen. 14. 21. & 46. 26. Rom. 13. 1. & often in the scripture. So in the Hebreue text, man, 1. Chron. 10. 1. is put for men, 1. Sam. 31. 1. wizard, 2. Chron. 33. 6. for wizards, 2. King. 21. 6. See before, Gen. 3. 4. & 4. 20. and 10. 16. The Greek translateth, every soul. As here soules, so elſe here Fleſh, & Spirit. Act. 2. 17. 1. Ioh. 4. 1. are put for the whole persons.*

*had made,] that is, had gotten, to weet into their poſſeſſion, as the Greek manifeſteth. But this may be meant, not only of getting them to their ſervice, (as 1. Sam. 8. 16.) but also of winning them to the faith of God; as the Chaldee paraphraſt ſayth, had ſubdued unto the law: which is very probable by that example of his howſhould ſoldiers, Gen. 14. 14. and his commendation for teaching his houſe, Gen. 18. 19. and their receiving the wound of ciſcution, Gen. 17. 23. So Thargum Jerufalemely alſo calleth theſe, soules of proſelytes, (or converts.*

*land of Canaan] a country in Asia the leſs, poſſeſſed by Canaan (the leſs of Cham the ſon of Noe) and his ſonnes, but for their wickednes the land was to*

spue them out, *Levit. 18. 26* and it is now promised to be given to *Abrams seed*, v. 7. and was therupon called the land of promise, *H. U. 11. 9*. A goodly country it was, having water brooks, fountains and springing depths, mountains and valleys, and meadows; corn and wine, and oil, and honey, and other fruits, a lake nor any thing; it was watered with the raim of heaven, ear'd for of God, whose eyes were always on it; *Deut. 8. 7-9, 8 & 11. 11-12*, so that it was the pleasantest of all lands, and flowed with milk and honey: *Ezek. 20. 6*. In it God had prepared a place where he would dwell among his people the sons of Abrâ, the land being but, and they strangers & sojourners in it with him, *Exo. 15. 17. Lev. 25. 23* called therefore *Jehovahs land*, *Hos. 9. 3*, and the *holy land*, *Zach. 2. 12*, the land of *Innomanus*, that is, of Christ, *Esa. 8. 4* a figure of an heavenly countrie, *Heb. 11. 9, 10*. the borders of it reached to the great river *Euphrates*, *Gen. 15. 18*. And Abram who dwelt beyond the river, (without Gods territories *Isr. 24. 2*) is now brought of the Lord, into this good land. And the Hebrew doctors have acknowledged the land to be a figure of heaven, saying, it is written. And thy people shall be just, they shall inherit the land for ever. *Esa. 60. 21*; this land a paradise, if he should say, the land of the living, & that is the world to come. *Mammon* in treat. of *R. penitence*, chap. 3. 8. 5. So R Menachem on *G. n. 12. 1* feareth it to the land which is above, watered with waters that are above; &c. And in *Thalmud Bab.* in *Sanhedrin*, chapt. *Cleek*, it is written, All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land for ever.

Vet. 6. passed through,] or survey his land, wherein he was but a pilgrim, *Heb. 11. 9*.

Searum,] or *Sycon*; that is the place where Sychem after was: of which see *Gen. 33. 18*. This was about the middle of the countries, the oke; that is, the okes (as it is written in *Deut. 11. 30*), meaning a grove or plain set with okes; the Chaldee therefore calleth it *p. ayn*; but the Greek, an *Oke*, and it is named in Hebrew, *Elon*, of

strength, Moreb,] this seemeth to be the name of some man, (as after is mentioned the) *Okes of Mamre*, *Gen. 13. 18.* or of some hill, as in *Iudg. 7. 1*. The Greek translathet it, an high oke. Moreb, signifieth also a Doctor: *Job. 36. 22*. The Canaanite,] that is, *Canaanites*, as *Gen. 10. 16. 18*. So the Greek sayth, the Chanaanites dwelt in the land. An idolatrous and wicked people, as the Chaldeans from whom Abram came, *Deut. 12. 30. 31*. So *Gen. 13. 7*. But when God promiseth the cleansing of his church, he sayth the Canaanites shalbe there no more. *Zach. 14. 21*.

Vet. 7. thy seed,] that is, to all the children of promise (the elect) who only are counted Abrahams seed, *Rom. 9. 7. 8*, and in Christ are heires by promise, as wel the Gentiles as the Iewes, *Galat. 3. 26. 28. 29*. Therfore the stragers are appointed their lot of inheritance among the Israelites, *Ez. K. 47. 22*, not in the earthly land, but the heavenly, which Canaaney represented, *Heb. 11. 9. 10. 14. 16*. See *Gen. 13. 15*.

An altar for sacrifice & thanks to God, (as *Gen. 8. 20*.) who after his weary travail, had appeared, and comforted him with gracious promises, of heires and an inheritance; neyther of which he had as yet, but only by faith. Thus he believed, & received the promises thankfully, as *Heb. 11. 13*. and was the son of God, and a light, in the mids of a crooked and perverse generation; *Phil. 2. 15*. Abram is the first man in the world, unto whom God is said to appear or be seen: first in *v. 7* of the Chaldees, *Aitz. 2. 2* next here in Canaan.

Vet. 8. eastward,] or on the east of Bethel: a citie after called by Iakob Beth-el, that is, Gods house; at this time it was named *Lor*, *Gen. 28. 19*. his tent,] shewing by this, that he abode there as in a strange country, *Heb. 11. 9. Psal. 105. 12*. for a tent is opposed to an house, or settled dwelling. *1. Chron. 17. 1. 5*. *seaward*, that is, in the IVest for because the mayn sea was the western border of the land of Canaan, *Num. 34. 6. 10. 23. 4*. therfore the sea, is often put for the West: so *Genes. 28. 14. 15*. *Babid*,

*Exod. 10. 19. & 18. 13. Ezek. 48. 1-2, &c. For* like reason, the *Elisen* is used for the south, in *Psal. 75. 7*. *At*,] a citie, whereof [called on] which the Chaldees, *see. 10. 8.* translathet, prayed in the name of the Lord, for signifie, preaching in the name of the Lord, for calling or crying unto God, in earnest prayer, *Isa. 2. 32*, unto men, it is preaching; *Ezay. 40. 3. 6*. The calling on the name of the Lord, is a signe of true faith and godlines, *Rom. 10. 13. 14. 1 Cor. 1. 2*.

Vet. 9. going and journey,] that is, continually journeying: see *Gen. 3. 12*. the south,] as towards the Sun, whereby may be figured his progresse in faith and grace, as *Prov. 4. 18. 2. Cor. 3. 18*. So the building of the city which *Ez. 2. 1* kiel saw in vision, was toward the south: *Ezek. 40. 2*. The Hebrew Doctors lay, that Abram dwived unto the confection of mercy for that is the south of the world; and therefore all Abrahams journeys were towards the south: R *Menachem* on *Gen. 12*. The *Norib* on the contrary, figured the place whence evill proceeded, *Jer. 1. 13. 14*. And thus Abram passed, from place to place, till God had brought him through all the land of *Canaan*, *Isa. 34. 3*. The Greek translathet, camped in the desert. The South (*Negeb*) is named of *Diyus*, for that part of Canaan wanted waters, *Judg. 1. 15. Psal. 126. 4*. For this, it may be, they translated it *deserto* in *Gen. 13. 1. 3*.

Vet. 10. famine,] a new affliction for Abram also, who was hereby caused to leave his land, and goe as a pilgim to an other barbarous country; to walking from nation to nation, from one Kingdome to an other people, *Psal. 105. 13*. Although *Canaan* was a most frutfull land, *Deut. 8. 7. 8. 9*, yet God how made it barren, for the wickednes of them that dwelt therin, *Psal. 107. 34*.

Egypt,] called in Hebrew *Mizraim*, rain, here and alwayes in the Scripture: but in the Greek, the new Testament alwayes hath Egypt. See *Gen. 10. 6*. And Mizraim is put for the land of *Mizraim*, by an usuall figure of speech, which the holy text sometime manifesteth, as *2. Chron. 5. 10*. when they came from Egypt (or Miz-

raim;) for which in *1. Kings. 8. 9*, is written, the land of Egypt: again there in v. 16, from Egypt: and in *1. Chron. 6. 5*. from the land of Egypt.

Vet. 11. now,] or I pray thee: a word not of time, but of request; lo v. 13, and often in the Scripture. of faire countenance] or faire of looks; or, visage. Sarai was a figure of the new Testament, and of Jerusalem the mother of us all, *Gal. 4. 24. 26*. That Spouse of Christ is fair, *Song. 1. 14. Ec. 4. 1*. Ver. 12. that, they,] Hebr. and they so after v. 14, but end is often put for that: *25* the Hebrew text, she weib, *1. Chron. 17. 10*, and the Lord will build; for which in *2. Sam. 7. 11*, is written, that he will. See also Gen. 27. 4.

V. 13. my soul shall live,] that is, I, or my self shall live. The word *selbst*, is used for any person. That Sarai was indeed Abrahams sister, is after manifested: *Gen. 20. 12*, yet this fact of his, seemeth to be not without humane infirmitie.

V. 15. Pharaoh,] a common name for all the Kings of Egypt, from these dzyes of Abram, till after the returne out of Babylon, when in the beginning of the Grecian Monarchy, they were called Pholomes. And Pharaoh was an Egyptian title of Sovereignty, *Gen. 41. 10. 44. & 2. The Pharaoh had other proper names, as Pharaoh Nechob, *K. 23. 29*. Pharaoh Hophra, *Jer. 44. 30*, and the like. By interpretation Pharaoh signifieth a Ruler, and an Avenger; the first in respect of himselfe; the other of his subjects, whom Kings ought to judge, & take yngance of evill doers. *Rom. 13. 4*.*

Vet. 16. he did good,] or, dealt well with: the Greek translathet, he used well. he had,] or therewas to him: such is the Hebrew phrase usually. But the Hebrewisme is opened by the Holy Ghost; as, There is not to us, *Luk. 9. 13*, that is, we have not, *Mat. 14. 17*.

Vet. 17. plagued,] or touched, stroke Pharaoh with great strokes. This great deliverer David celebrateth, in *Psal. 105. 14*. He suffered no man to doe them wrong, but improved Kings for them.

Ver. 19. and I.] or, for I. And, is often in sted of For; as, and he heard, Esay 39. 1. that is, for he heard. 2. King. 20. 12.

Ver. 20. sent away.] This word is often used for sending or conveying away with honour, as Exod. 28. 17. and so with accompanying and bringing them on their way, as the Greek and Chaldee translate it here.

## CHAPT. XIII.

1. Abram and Lot return out of Egypt into Canaan, 4. where he calleth on the name of the Lord. 5. Lot and Abram being both rich, by disagreement between their herdmen, they part asunder. 10. Lot goeth to wicked Sodom. 14. God reneweth the promise to Abram. 18. He removeth to Hebron, and there buildeth an altar,

And Abram went up out of Egypt, he and his wife, and all that he had; and Lot with him, unto the South. And Abram, was very rich: in cattell, in silver, and in gold. And he went on his journeys from the south, and unto Beth-el: unto the place, where his tent had been at the beginning; between Beth-el, and Ai. Vnto the place of the altar, which he had made there at the first: and there Abram called, on the name of Jehovah. And Lot also, that went with Abram; he had flocks and herds, and tents. And the land did not bear them, to dwell together: for their substance was much, that they could not dwel together. And there was a strife, between the herdmen of Abrams cattel, and the herdmen of Lots cattel: and the Canaanites and the Pherezire, was then dwelling in the land. And Abram said unto Lot, let there be I pray thee, no strife, be-

tween me and thee; and between my herdmen, and thy herdmen: for we, be men brethren. Is not all the land before thee? Separate thy selfe I pray thee from me: if (thou wilt take) the left-hand, then I will take the right; and if the right-hand, then I will take the left. And Lot lifted up his eyes, and saw all the plaine of Jordan, that all of it was wel-watered: before Iehovah destroyed Sodom and Gomorrah, (it was) as the garden of Iehovah, as the land of Egypt; as thou comest to Zoar. And Lot chose to him, all the plaine of Jordan; and Lot journied Eastward; and they were separated, each man from his brother. Abram, he dwelt in the land of Canaan: and Lot, he dwelt in the cities of the plaine; & pitched-tent unto Sodom. And the men of Sodom, were evil and sinners, to Iehovah, exceedingly. And Iehovah sayd unto Abram, after Lot was separated from him; lift up now thine eyes, and see, from the place where thou art: to the north & to the south, & to the east, & to the Sea. For all the land which thou feest, to thee will I give it: and to thy seed for ever. And I will put thy seed, as the dust of the earth: so that if a man be able, to number the dust of the earth; thy seed also, shall be numbered. Arise, walke through the land; in the length of it, and in the bredth of it: for to thee, will I give it. And Abram removed, tent; & came and dwelt, in the Okes of Mamree, which is in Chebron: and he builded there an altar, unto Iehovah.

## Annotations.

1. the

1. *Heisoujh*] in Greek, the desert: meaning the southern part of Canaan. (see Gen. 12. 9.) for otherwise Canaan was Northward from Egypt.

2. Ver. 2. *very rich*:] Heb. *rehemenu ly weighty* (or heavy). Which word is applied to weight of burden, as in 1. King. 12. 4. to weight of glorie, as in Gen. 31. 1. to weight of multitude of people, as, in 2. King. 6. 14. of tattle, as Exod. 12. 28. and so to all manner of riches; as the Greek here translateth it rich. Thus Gods blessing promised in Gen. 12. 2. was in part performed, for his blessing maketh rich, Prov. 10. 22. Gen. 14. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, Exod. 12. 32. 35. 36. 38. These figured the graces of God, as faith, knowledge, and the like, Jam. 2. 5. 1. Cor. 1. 1. Col. 1. 2.

4. Ver. 4. *called ther*:] the Chaldee sayth, prayed there. See the notes on Gen. 12. 8. As Abram returned to his first altar, and there served God. So his children after him, were to return to Abrams first faith & service, from the idols of Egypt, wherein they had been defyled, Exod. 4. 22. 23. Ezek. 20. 7. 8.

5. Ver. 5. *tents*:] that is, servants dwelling in tents. So Jer. 49. 29. 1. Chron. 4. 41.

6. Ver. 6. *did not bear*:] the Greek translater, received (or conteyned) them not; that is, could not conteyn them, as the words following doe explain it. And so the scripture sometime relolveth this phrase; as who shall judge? 2. Chron. 1. 10. that is, who can judge? 1. King. 3. 9. It shall not stand, Mat. 12. 25. that is, it can not stand, Mark 3. 24. This kind goeth not out, Mat. 17. 21. that is, cannot goe out, Mark 9. 29. & sundry the like.

7. Ver. 7. *the Pherezire*:] that is, Pherezire, as Gen. 12. 6. But of these we heard no mention before: it seemeth they were some familie of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country; which after fel to the tribe of Iudah, Jude. 1. 3. 4. 5.

8. Ver. 8. *and between my herdmen*:] that is, or between my herdmen: as he that cur-

eth his fathers and his mother, Exod. 21. 17. that is, his father or his mother, Mat. 15. 4. So, and the son of man, Psal. 8. 5. that is, or the son of man, as it is alleged in Heb. 2. 6. men brethren.] that is, brethren in faith, as Mat. 23. 8. and natural kinsmen: for Abram was Lots uncle, Gen. 13. 5. So Christ's kinsmen, were called his brethren; 1. Cor. 9. 5. The word men, may be omitted, as sometime the text it selfe dooth: shooters men with bow, Sam. 31. 3. that is, shooters with bow, 1. Cor. 10. 3. So a man a Prince, Exod. 2. 14. is in Greek but a prince, Ad. 7. 27. man of his counsel, Esai 40. 13. that is, his counsellor, 1. Cor. 2. 16. Although the Greek tolde keepeth this Hebraisme, as an enimie man, Mat. 13. 28. men syngers, Luk. 24. 7. Men brethren, Ad. 1. 16. and 2. 29. 37. See also Gen. 38. 1.

9. Ver. 9. *Is not all?*] that is, Lo! surely it is. A question earnestly affirmet: as, is it not written? Mar. 11. 17. for, it is written, Mat. 21. 13. doo ye not err? Mark. 12. 24. for, ye doo err, Mat. 22. 29. and sundry the like. See Gen. 4. 7.

10. Ver. 10. *lifted up his eyes*:] that is, looked round about; to view the land, as is after manifested by the speech to Abram, v. 14. and where one Euangelist sayth lifting up their eyes, Mat. 8. 8. an other writing of the same, sayth looking round about: Mar. 9. 8. *Jordan*] Hebr. Larden, the name of

a goodly river, see *Ios*. 3. 11. &c.  
[*wel watered*] Heb. a watering; that is, as the Chaldee sayth, a place of water, or of moisture: thereby signifying a fruitfull land, as *Psal*. 65. 12. & 107. 33. 35. destroyed or corrupted; as *Gen*. 6. 13 & 19. 24. Sodom is in Hebr. Sedom; & Gomorrah, Ghomorrah: but we follow the plaine writing in the new Testament, *v. Pet*. 2. 6. garden] that is, as the Greek sayth, paradise: see *Gen*. 2. 8. and *Ezek*. 36. 31. meaning most pleant and fruitfull, as Eden and Egypt. [comest] Heb. thou comming to Zoar, or to Zoggar: that is, all the plain of Jordan, even to Zoar, the little citie calld before Bela; see *Gen*. 19. 20. 21. 22. and 14. 2.

Ver. 11. the plaine] or, the country-about Jordan, as the Greek translateth, which words the Holy Ghost useth in *Luk*. 3. 3. the Chaldee translateth it a plaine; & it is opposed to the mountain, *Gen*. 19. 17. each man &c.] that is, one from another.

Ver. 12. pitched-tent] that is, removed his tents from place to place, till he came even to Sodom: and as the Greek sayth, dwelt-in-tents in Sodom.

Ver. 13. [synners to Job] that is, before the Lord (as the Greek translateth,) & against him, as *1 Sam*. 2. 25, meaning very grievous & open synners. And here the Sodomites are the first in the world openly called sinners: and although by Adams disobedience vve all are made sinners, *Rom*. 5. 19. yet usually such as are notorious wicked ones have this title given them; as in *1 Sam*. 15. 18. *Psal*. 104. 36. *Mark*. 14. 41. *1 Tim*. 1. 9. The Chaldee paraphraast translateth, they were unrighteous with their riches, and sinners with their bodies before the Lord: agreeable to other scriptures, vvhich tellify how they defiled their bodyes, *Gen*. 19. 5. and that, pride, fulnes of bread, and abundance of idlenes was in Sodom, they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord, *Ezek*. 16. 49. 50. The Hebrew Doctors from the two words here used, of Sodoms synfull state, doe gather their

condemnation both in this world, and in the world to come: *Thamud*, in Sanhedrin, chap. Cholek. See the notes on *Gen*. 19. 24. Ver. 14. to the sea,] that is, the west: see *Gen*. 12. 8. Abram vieweth the land, but possesst it not: so did Moles, *Deut*. 34. 1. 4.

Ver. 15. to thee,] God gave Abram no inheritance in the land, no not the breedth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child: *Act*. 7. 5. By faith he sojourned in the land of promise, as in a strange country; for he looked for a city which hath foundations whose builder and maker is God: *Heb*. 11. 9. 10. and to thy seed,) this may be an interpretation of the former, to thee, that is to thy seed: for the word and, sometime meaneth, that is, or even as *1 Chron*. 21. 12. three dayes the Lord's sword, and the pestilence, for, that is to say the pestilence: it expoundeth the former, therefore in *2 Sam*. 24. 13. is written onely, three dayes pestilence. So in *2 Sam*. 17. 12. of him and of all (for that is of all) the men that are with him, thy seed, thy posteritie. But as the earthly countrie figured an heavenly: *Heb*. 11. 16. so Abrams seed were some after the flesh, and some by promise, *Gal*. 4. 22. 23. neyther because they are the seed of Abram, are they all children *Rom*. 9. 7. The cheifest intended in this promise, is Christ, then with him all Chritians, Jewes and Gentiles, *Gal*. 3. 16. 26. 28. 29. See before, *Gen*. 12. 7. for ever] or, unto eternity. Yet they possessed it but a little while, *Esa*. 63. 18. For upon transgression they were threatened to be scoured among the heathens, their land to be vysht, and their cities desolate, *Lev*. 26. 33. and that the land should faine them out, if they defiled it, *Lev*. 18. 28. as came to passe, *2 Kings*. 17. but the true seed, which are Gods elect, doe inherit it, and his servants dwell there, *Esa*. 65. 9. *Psal*. 69. 36. 37. and 102. 29. Their promises are spirituall, and to be referred unto the yulf and meek, put in possession by Christ; *Psal*. 37. 29. *Mit*. 5. 5. *Galat*. 3. 29. But unto the wicked saith God, ye lift up your eyes to your idoles

idols, and sted bloud, and shall ye possesse the land? ye work abomination, and ye desile every one his neighbours wife: and shall ye possesse the land? *Ezek*. 33. 24. 25. 26.

Ver. 16. will putt] that is, will make; as the Greek translateth it. if a man] This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrams children are infinite, as the dust. See after in *Gen*. 15. 5.

Ver. 17. in the length] This survey was to strengthen Abrams faith; who under this earthy land, did view an heavenly, *Heb*. 11. 10. 16. that he might be able to comprehend the length and breedth, and depth and height, and know the love of Christ, which passeth knowledge; *Eph*. 3. 18. 19.

Ver. 18. in the oke] that is, the oke-grove, or playne: see *Gen*. 12. 6. Mamre] in Gr. Mambre: a man of the Amorites then living, with whom Abram made league, *Gen*. 14. 13. One of the cheife sorcerers of Egypt, was called by the like name. See the notes on *Exod*. 7. 11. Chebron] or Hebron (the Greek writeth it Chebon, as *Efron*, *Gen*. 46. 12. is written Efron, *Mat*. 1. 3.) It had this name afterward: for before it was called the citie of Arba, *Gen*. 23. 2. & 35. 17. which Arba was a great man among the Anakins, and a father of them, *Ios*. 14. 15. & 15. 13. It became a place of buriall for many worthy persons, *Gen*. 23. 2. 19. & 49. 31. It was sometime possessed by Giants, whom Caleb drove out, *Numb*. 13. 23. *Jos*. 15. 14. It was given to Caleb for an inheritance, *Jos*. 14. 14. was made a citie of refuge, and given to the Levites to dwell in, *Ios*. 20. 7. & 21. 11. 12. In it David first reigned over Gods people, *2 Sam*. 2. 1. 11. and to it came Marie to visit Elizabeth, *Luke* 1. 39. an altar] to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See *Gen*. 12. 7.

five Kings of Canaan. 10. Sodom and Gomorrhe are spoilt; 11. Lot is taken prisoner: 14. Abram pursueth and smiteth the conquerours, 16. bringeth back the spoiles, the captives, and his brother Lot. 17. The King of Sodom goeth out to meet Abram;

18. The King of Salem (Melchisedek) brings him forth bread and wine, and blesseth him. 20. Abram giveth him tithes of all. 22. The rest of the spoiles, (his partners having had their portions,) he reserveth to the King of Sodom.

And it was in the dayes, of Amraphel king of Shinar; Ardoch, king of Ellasar; Chedor-laomer, king of Elam; and Ihidal, king of nations.

They made warre, with Bera, king of Sodom; and with Birsha, king of Gomorrha; Shinab, king of Admah; and Shenebe, king of Zeboim; and the king of Bela, that is Zoar. All these, were joyned together; in the vally of Siddim: that is, the sea of salt. Twelv

yeres, they served Chedor-laomer: & the thirteenth yere, they rebelled. And in the fourteenth yere, came Chedorlaomer, and the kings which were with him; and they smote the Rephaim, in Asheroth Karnaim; & the Zuzims, in Ham; and the Emim, in Shaveh Kirja'haim. And the Chorites, in their mount Seir: unto El-pharan, which is by the wildernes.

And they returned, and came to En-milhat, that is Kadeth; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezon-thaniar. And there went out, the king of Sodom, and the king of Gomorrha, and the king of Zeboim, and the king of Belah, that is Zoar: and they joyned battell with them, in the vally of Siddim.

With Chedor-laomer, L. 2. omes,

omer, King of Elath; and Thidal, king of nations; and Amraphel, king of Shinar; and Arjoch, king of Ellasar: four kings, with five. And the valleie of Siddim, had many pits of flame; and the King of Sodom and of Gomorrah, they fled, and fell there: and the residue, fled to the mountaine. 10 And they took all the substance of Sodom and Gomorrah, and all their victuals, and went away. And they took Lot, the son of Abram's brother, and his substance, and they went away: and he dwelt in Sodom. And there came one that had escaped, and told Abram the Hebrew: & he dwelt in the Okes of Mamre the Amorite, the brother of Elhocol and brother of Aner, and they were confederates with Abram. And Abram heard, that his brother was taken-captive: and he armed his trayned servants, the children of his house, three hundred, and eighteen; and he pursued them, unto Dan. And he divided himself against them, by night, he and his servants, and he smote them: and pursued them unto Chobah, which is on the left-hand of Damascus. And he brought again all the substance: and also brought again his brother Lot, and his substance; and the women also, and the people. And the King of Sodom went out, to meet him; after his return, from smiting Chedor-lamer, and the kings which were with him: unto the valleie of Shaveh, that is the valleie of the king. And Melchisedek, king of Salem, brought forth bread and wine: and he a Priest, of God most-hye. And he blessed him, and sayd: Blessed be Abram, of God

most-hye; possessor, of heavens and earth. And blessed, be God most-hye; who hath delivered thy enemies, into thy hand: and he gave him the tenth, of all. And the king of Sodom sayd, unto Abram: give me the soules, and the substance, take thou. And Abram said, unto the king of Sodom: I have lift up my hand unto Jehovah, God most-hye; the possessor, of heavens and earth. If (I take) from a thred even to a shoe latcher, and if I take, of any thing that is thine: that thou say not, I have made Abram rich. Save, onely that, which the yong-men have eaten, and the portion of the men, which went with me: Aner, Elhocol and Mamree; let them take their portion.

### Annotations.

1 **I**n the dayes] the Greek sayth, in the reign, of [Shinar] that is, Chaldee; or (as the Chaldee turneth it) Babylon: see Gen. 10.10. Thargum Ierusalem interpreteth it Ponius. **Ellasar**] this is thought to be Syria. **Chedor-lamer**] written in Greek, Chodollomor. **Elam**, that is, the Elamites or Persians, named of Elam son of Sem: Gen. 10.22. **Thidal** or **Thridjal**; which the Greek writhet **Tzagal**, d changed into r, see Gen. 10.3. **of nations**] Hebr. Gojim, which may be kept unchanged: but the Greek & Chaldee translate it nations, or peoples. It seemeth they were of stidry families, or populous: as Galilee of the nations, Ely 9.1. Their country is thought to be after named Paphilia. Ver 2. **Zebujim**] in Greek Schoeim: it is written by the letters in the lins Zebium, of Zebi, which signifieth glorie, pleasantnes, and a Roe: by which name the pleasant and glorious land of Israel is called, in Ezek. 20.6, but by the vowels, and in the margin noted to be sead Zebujim, as being

ing unworthy the pleasant name. So to ver. 8. **that is Zoar**] or Zogar, so called after, upon Lots request, Gen. 19. 10. 22. **These 5 cities** stood neer together in the land of Canaan, in the playn of Jordan, and were all (except Zoar) burned with fire & brimstone from heaven, Gen. 19. Deut. 29.23. Here they are fore-cautched of God by warrs. **sea of salt**] or **salt sea**: so Jos. 3. 15. meaning, that this goodly valle, after it was burut from heaven, became a salt sea; and so barren and fruitless, that no living thing, fish or other, was found therin. For so all histories testify of that **salt and dead sea**, as it was also called. And the holy Scripture useth **saltiness**, for barrenness. Deut. 29.23. Psal. 107.34. This judgment of God brought upon one of the goodliest places in al Canaaney; signifying, how that land and inhabitants, shoud for their sins be deprived & made barren of all spirituall graces. But by the Gospell and spirit of Christ, graces are restored: as was figured in a vision of waters yfluing out of Gods house, running into this sea, healing the waters of it, storing it with live fishes &c. Ezek. 47.1.---8.9.11.

Ver. 4. served Chedorlamer,] herein God shewed the truth of Noes prophete, that Canaan should be Sem's servant: Gen. 9. 26. Chedorlamer of Sem's progenie, was chief of all these kings, and Lord of the Canaanites.

Ver. 5. smote] that is, killed: see vers. 17. **Rephaims**,] or Repheans, called of the Greek and Chaldee paraphrast, Giants; and the Hebrew word, is after used for such, Deut. 2. 11. and Repha, was the name of a Giant that had four sonnes Giants, in Davids dayes, 2. Sam. 21.16. 22. But these Rephaims were now a people in Canaan, Gen. 15. 20. **Asteroth**] a citie in Bafan, where Og after reigned; Jos. 13.31. **Zuzims**] these the Greeks call, strong nations; and the Chaldee, Mighies. Of them we read not elsewhere: unless their name was after changed by the Ammonites into Zamzummims, Deut. 2. 20. **Emims**] or according to the

Greek Ommeans; these the Chaldee calleth Terrible ones: and so the Hebrew name signifieth. They were a people great and many, and tall as the Anakims, accounted Giants; and by the Moabites were call d (Terribilis) Emims, Deut. 2. 10.11. **Shaveh** Jor, the playn (as the word signifieth) of Kiriathaim, which was a citie in the land of Sion, afterwards king of Hesbon; see Jos. 13. 19.

Ver. 6. **Chorites**] or Chorceans, or Chormi; a people that dwelt in Seir, till Esau and his sons drove them thence, Deut. 2. 22. Gen. 36. 20. &c. **El phasan**] by interpretation, the Oke (or playn) of Pharan, (or Paran;) which was a citie by the wildernes of that name; see Gen. 12. 11.

Ver. 7. **En-mishpat**] that is by interpretation the Well of judgment; and so the Greek here calleth it: the Chaldee nameth it, the playn of the division of judgment. So called, as it seemeth, of Gods judgment or sentence given against Moses and Aaron, for sinning at that place; see Num. 10. 1. 10. 12. 13. **the field of Edom**, Gen. 32. 3. **the field of Moab**, Gen. 36. 35. **the field of Soan**, Psal. 78. 12. **the field of Syria**, Hos. 12. 12. whereby those countries are meant. **the Amalekite**] so called: afterward; of Amalek son of Esau, Gen. 36. 12. **Hazzor-thamar**] which the Chaldee calleth Engedi, as it is also named: in 2. Chron. 20. 2. a citie in the land of Canaan, which fell to the tribe of Iudah, Jos. 15. 62, a fruitfull place of vines: Song. 1. 13.

Ver. 10. **had many pits**] Hebr. pits pits, which meaneth many, or divers pits: so hebes heapes, is many heapes, Ex 8. 14. ranks-ranks, Mar. 5. 40. for, by many ranks. **fili**] that is, were slain there; as the word also signifieth in Jos. 8. 24. 25. Judg. 8. 10. and 12. 6. and many other places: So, there fell of Israel, 1. Chron. 21. 14. for which in 2. Sam. 24. 15. is written, there dyed. See after, Gen. 15. 18.

Ver. 11. **the substance**] or the goods, cat-tell, money &c. see Gen. 12. 5. **their victuals**]

victua's] or, their meat, the fruits of the land; which were both sweet and plentiful, made now a prey to the hungry soldiers. The like judgments God threatened to the Israelites, when they entered this land to possess it; if they brake his covenant, D. u. 28.30.31.33.51.

Ver. 12. dwelt] or, was dwelling: and so became partaker of their calamity: God thus chastening Lot's former afflictation of this pleasant countrey, Gen. 13. 10. 11.

Ver. 13. the Hebrew] so named of his father Heber, Gen. 11.16. and hee and his children were commonly known by this title, as in Gen. 39.14. Numb. 24.24. Ier. 34. 9. Ion. 1.9. Some think hee was so called of passing over the river, when God called him from Chaldea, Ios. 24. 2. but by Gen. 10. 21. it appeareth rather to be of Heber the Patriarch: and as this name of Hebrews was the first title given to Abram and his seed: so indureth one of the last, 1. Cor. 11. 22. Phil. 3. 5.

Oke's] or plains; see Gen. 13.18. confederates] Hebr. men (or masters) of league, or covenant, sworn friends, as the Greek interpreteth.

Ver. 14. brother] that is, his kinsman: see Gen. 13.8. armed] or drew out; that is, led forth of his house, Gr. numbered: mastered, trayned] or instructed: we may understand it both of civil affaires, & religion, wherein he had trayned them: the Chaldee calleth them yong men: and so doth Moses, in verl. 24. children] that is, servants born in his house, and to it belonging. See after in Gen. 15.3.

perfused] to weet, after them, as the Greek saith: meaning those kings forementio ned. Danja place in the north parts of Canaan, called of old Leshem, and being won by the Danites, it was named Dan, Ios. 19.47. After, it was call'd Cesarea: lo the terufah my paraphrase calleth it, Dan le K'srion.

Ver. 15. the left hand of Damascus] called in Hebreu Danmek, (and sometime Dar mesek as 1. Chron. 18.5.) which was the

head citie of Aram (or Syria), Esa. 7. 8. & for the left hand, both the Chaldee paraphraffs say, north of Damasus; and that rightly: for the east is counted the fore-most part of the world, and the west the hindmost, Esa. 9.12 and the south, is called the right-side, opposed to the North, Ps. 89.13. Thus Abram pursued them, passed in peace, by a way that he had not gone with his feet, Esa. 41.3.

Ver. 16. the substance] of goods, to weet, of the Sodomites, as the Greek version addeth. Thus God gave the nations before Abram, and made him rule over Kings: gave them as darts to his sword, as driven stabbles to his bow: Esa. 41.2. A like victorie God gave to David over the Amalekites, 1. Sam. 30.18. 19. &c. And as the Hebrews have a saying, that whatsoever befalleth unto the Fathers, is a signe unto the children: so of this victorie, they write, that it befalleth unto Abraham, to teach, that fourre kingdoms shoulde stand up to rule over the world, and that in the end, his children shoulde rule over them, and they shoulde all fall by their hand, and they shoulde bring again all their captives, and all their substance. Which are the 4. kingdoms spoken of in Daniel. R. Menachem on Gen. 14.

Ver. 17. from smiting] or from the slaugh ter, as the Greek turneth it, and the Apolle hath the same word in Heb. 7.1. So in the Hebrew, where one Prophet saith, he smote, 2. King. 14.5; another saith, he killed: 2. Chron. 25.3. of the King] a val lily not farre from Ierusalem, there Abfolom set up his pillar, 2. Sam. 18.18.

Ver. 18. Melchischedek] the Ierusalem Thargum saith, hi Shem rabbi, this was Sem the great: and in Bresheit Rabba upon this place, it is said, this Melchischedek was Sem the son of Noe. He was called Melchis dek, that is by interpretation, King of justice, Heb. 7.2. and therein, was a figure of Christ, the King that reigneth in justice, Esa. 32.1. (as all Kings should be, 2. Sam. 23.3. Psal. 72.1. &c.) Other the best and most ancient Hebrew Doctors, doe also hold Melchischedek to be Sem so Pirke R. Eliezer, chapt. 8. and Thalmud, Babyl. in Treatise of vovels, ch. 3.) scan the text thus, He a Preist, & not his seed, A Preist or Sacrifice, in Hebr. saith

Sayth, Sem and Seth, were glorious among men: Eclips. 49.16. of Salem] both the Chaldee paraphraffs say, of Ierusal'm: which is also called Salem, in Psal. 76.3. and it signifieth Peace, Heb. 7.2. which was the summe and end of Christs administration: (whom Melchisdedek figured,) Ephes. 2.14.15.17. So in him, justice and peace have kiss'd, Psal. 85.11. for the worke of justice is peace, Esa. 32.17. and hee is called, the Prince of Peace, Esa. 9.6. And the Hebrew Doctors in Bresheit Rabba (or Cōment on the Lamentations,) say from Esa. 9. 6. the name of the Mebus is called Salem, Peace.) And Melchisdedek his figure, here hath nothing to doe with the wars of the 9. kings, but governed his realm in peace. brought forth bread &c.] coming to meet Abram that returned from the slaughter of the Kings; Heb. 7. 1. so that the bread and wine, was to refresh Abram and his men after their travele; as David and his people were refreshed in the wildernes, by good men that brought them victuals, 2. Sam. 17.27. 28.29. & as on the contrary, the Amonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, Deut. 23.3.4. that is, because they refreshed them not when they were faint and weary: Deut. 25. 18. Melchisdedek doing this as he was king, the Apostle being to treat of Christs Priesthood in speciaill, therefore passeth it over, Heb. 7.1. Albeit it even in this action, Melchisdedek may be minded as a figure of Chriff, who rakketh away the hunger and thirst of all that believe in him, Job. 6.35. he a Preist] or as the Greek addeth, he was a Preist: but the word he, sometime signifieth a continuance in the same estate; as in Psal. 102.28. thou art he, that is, thou art the same, Heb. 1. 12. and of Melchisdedek it is said: that being made like to the son of God, he abideth a Preist continually, Heb. 5.1. And the few Doctors (in Thalmud, Treatise of vovels, ch. 3.) scan the text thus, He a Preist, & not his seed, A Preist or Sacrifice, in Hebr. sent

Cohen, hath the name of Ministracion; Efa. 61. 6. 10. and so the Chaldee paraphrat calleth him here (Meshamesh,) that is a minister before God most h'ly; but a principall minister or officer next under God; as in 2. Sam. 8.18. Davids sons are called Cohens, for which is written in 1. Chron. 18.17. that they were the first at the Kings hand, that is, the cheife about the King. The Greek word Hercus (which the Apolle useth in Heb. 7.3) hath the name of sacrificer, or doing sacred (that is, holy) works. This Priesthood of Melchisdedek, was a figure of Christs, as David saith, Psal. 110.4. Ichovah sware, and will not repent; these are a Preist for ever, according to the order of Melchisdedek. Which words of David, are applied unto Christ, both by our Apostle, in Heb. 7. and by the Hebrew Doctors; as in Bresheit Rabba, upon Gen. 14. alleging that in Psal. 110.4. it is said, who is he? He is the King Christ, of whom it is written (in Zach. 9.9.) behold thy king cometh unto thee, hee is just, and having salvation. It was also the ancient manner in other nations, for Kings to be sacrificers, as Ariofleth sweweth, in Polii. b.3. c.10. & b.7.c.9. and Plutarch, in Quest. Rom., of God] i.e. El ejon, to the Mighty the High: which the Apolle (following the Greek version) translateth of God most h'ly, Heb. 7.1. And here the name El, the Mighty God, is first used in the historie of Abiams victorie; see Gen. 1.1. By this title the true God is distinguished, from the false gods of the nations, who them were worshipped, Esa. 41.5. 7. 29. The Hebrews observe, that the word El, in many places signifieth the properie of mercie, as Eli, Eli &c. (Psal. 22.2.) The Lord is El (God) and hath given light unto us, (Psal. 118.27.) and the like: R. Menachem on Gen. 14.

Ver. 19. he blessed] this was a work of the preists office, to bless in the name of God for ever, 1. Chron. 23.13. Numb. 6.23; 27 and being done with authority in that name, without all contradiction, the left is blessed of the better, though Abram had the promises: Heb. 7.5.7. and herein he figured Christ, sent

sent of God to bleſſ us, in turning every one of us from our iniquities. *Act. 3.26. Luk. 24.50.*

Bleſſed be &c.] This manner of bleſſing though uttered prayer wile, implyeth an assured promise, as being done by an holy person in the name of God. To teach his, where one Prophet expreſſeth David's words thus, *be thou pleased and bleſſe;* and, *let the house of thy servant be bleſſed;* *v. Sam. 7. 29.* another recordeth them thus, *it hath pleased thee to bleſſ, &c. 1. Chron. 17. 2.* [of God] or to God, as also the Greek faith: but the Chaldee translateth it, before God: it meaneth great, spirituall and heavenly blessings, from God, and making us acceptable to God in Christ, *Eph. 1.3. 6.* A like bleſſing is on all God's people, *Psal. 115. 15.* See also Gen. 1.22. & 2. 3. & 12. 2.

Ver. 20. bleſſed be God ] that is, thanked, or prayed: for bleſſing upon men from God, signifieth good things powerfully bestowed on them, *Deut. 28. 2, 3, 4.* but bleſſing of God from men is reverend thanksgiving: so where one Evangelist saith that Jesus bleſſed, *Mat. 26. 26.* an other saith, he gave thanks, *Luk. 24. 19.*

enemies] or, disfrefers. Melchizedek (or Sem) reflected the injurie done to Abram the bleſſed of the Lord, and was not offended at the slaughter of his own children the Elamites, that had captived Lot: *ver. 1. 14, 17.* he gave ] that is, Abram gave: wherupon the Apostle biddeth us consider how great [Melchizedek] was, to whom even the Patriarch Abram gave the tenth, *Heb. 7. 4.* He being partaker of Melchizedek's spirituall things, his dutie was also to minister unto him in carnall things: *Rom. 15. 27.* tenth ] or tube, one of ten, saith the Chaldee paraphrast. This was a ſigne of homage and hankfuſnes to God; for as tribute is paid to Kings for their attendance to the affaires of the common wealth, *Rom. 13. 6, 7.* so tithes in the law are called holy, and in heauy vifing to the Lord, *Luk. 17. 30. Numb. 18. 24.* and before the law, Iacob paid them to the Lord, *Gen. 28. 22.* and

hee appointed his tithes to the Priests, *Numb. 18. 8. 21.* and Abram the tenth generation from Sem, here payeth to the Preift Melchizedek (who is generally thought to be Sem) the tenth of all. The Priests also and Levites of the Law, who now were in Abrams loynes, did in him pay tithes to Melchizedek: wherfore his Preifthood was greater then theirs: *Heb. 7. 9, 10, 11.* This ſervice was also kept among the heathens, *Pisistratus tyrante of Athens, wrote to Solon, thus: All the Athenians doſt separate the tithe of their fruits, not to be ſpent unto our uſe, but for publick ſacrifices, and common profits &c. D. Laert. in vita Solonis.* So among the Latins, they were wont to pay tithes to their God Hercules, *Pomp. Latus de Sacerdot. Macrob. Saturn. 1. 3. c. 12.* of all] the Apostle faith, the tithe of the spoiles: and ſo it was a ſpeciall thankfullneſſe for the victory God had given him, So of the ſpoiles which Israel got from Madiān, a tribute was levied unto the Lord, and given to the Preift, *Numb. 31. 28, 29, 41.* A like culſome continued among the gentiles, for K. Cyrus his ſouldiers (by the advice of Crefus) were stayed from ſpoiling the Lydian citie, that the tithes might first be payed to Jupiter, *Herodot. in Clio.* And here endeth the hiftorie of Melchizedek, who is spoken of, and left, (as the Apostle obſerveth) without father, without mother, without reheat of genealogie, having neither beginning of dayes, nor end of life; but made like unto the ſon of God, abideth a Preift perpetually. *Heb. 7. 3.*

Ver. 21. the ſoules] Hebr. ſoule: one put for many; and ſoules, for Persons, the men and women of Sodom, whom Abram had brought back from the enemie. See *Gen. 13. 5. and 3.2.* So the Greek translateth, the men.

Ver. 22. lift up my hand] So they were wont, when they did ſwear, *Dan. 12. 7. Rev. 10. 5. 6.* The Chaldee expoundeth it of lifting up in prayer: it ſeemeth to be a vow that Abram made when he went to the warre, wherin hee both prayed for victorie

victorie and ſware this oath: for theſe are joyned together, *Pſal. 132. 2. Judg. 11. 30. &c.*

23 Ver. 23. If from a thred ] An unperfet speech, uſed in othes: for, if I take from a thred, that is, I will not take ſo much as a thred or a thoe latchet. So God ſware, if they ſhall enter into my reſt, *Pſalm. 95. 11.* which is expounded by the Apostle, that they ſhould not enter, *Hib. 3. 11. 18.* & Christ ſaint, if a ſigne be given to this generation, *Mark. 8. 12.* which an other Evangelift explyaueth thus, a ſigne ſhall not be given: *Mat. 16. 4.* See after in Gen. 21. 23. and thou ſhalt not] or, as the Greek translateth, ſhat thou mayſt not ſay.

Ver. 24. Save] or Except; So the Greek and Chaldee also translateth. Some expound it: It ſhall not be with me; or Far be it from me. young men] thoſe trayned ſoldiers, ver. 14. This word is not alwaies meant of age, but often of ſervice and miſerie, though they be men of ripe yeares; as *Ex. 2. 22. Exod. 24. 5. & 33. 11.* So ſuch as one Evangelift calleth young men and young-maids, *Luke 12. 45.* another calleth fellowſervants, *Mat. 24. 49.*

## CHAPT. X V.

1. God encourageth Abram. 2. Abram complaineth for want of an heyr. 4. God promiſeth him a ſon, and ſeed as the ſtarres of heaven. 6. Abram believeth God, and is iuſtified. 7. Canaan is promised againe, to be his inheritance, and confirmed by a ſigne, 12: and by a riſion. 13. The pilgrimage and affliction of Abram's ſeed, foretold and limited. 18. Together with the covenant, the largenes of the heritage is described.

21 After these things; was the word of Ichovah unto Abram, in a vision, ſaying: Fear not Abram, I am a shield to thee, thy reward, ſhalbe exceeding great. And Abram ſaid: Lord Ichovah, what wilt thou give me, and I, goe childleſſe: and the reward of

my house, is this Eliezer of Damafkus. And Abram ſaid; Behold to me, thou haſt not given ſeed: and loe the ſon of my house, is mine heire. And behold, the word of Ichovah came uato him, ſaying; This ſhall not be thine heire: but he that haſt come out of thy bowels, he ſhall be thy heire. And he brought him forth, abroad; and ſayd, Look now towards heavens, & number the ſtarres, if thou be able to number them: and he ſaid unto him, ſo ſhall thy ſeed bee. And he beleeveth, in Ichovah: and he imputed it to him, for justice. And he ſayd unto him: I am Ichovah, that brought thee out, from the land of the Chaldees, to give thee this land, to inherit it. And he ſayd: Lord Ichovah, wherby ſhal I know, that I ſhall inherit it? And he ſayd unto him, take unto me, a three yearling heifer, and a three-yearling ramming, and a turtle-dove, and a young-pigeon. And hee took unto him all theſe, and parted them in the midſt, and gave every ones part, againſt his fellow: and the birds, hee parted not. And the foulſe came down, upon the carkeſes: & Abram huffed them away. And the ſun was going down, & a deep ſleep fel upon Abram; and loe a terrour, a great darknes, fel upon him. And he ſaid to Abram, knowing know thou, that thy ſeed ſhall be a stranger, in a land not theirs; and haſt ſerve them, and they haſt afflic them: foure hundred yeres. And also the nation, whom they haſt ſerve, I will judge; and afterward they haſt come out, with great ſubſtance. And thou, ſhalt come unto

Abrams covenant.

## GENESIS. XV.

unto thy fathers, in peace: thou shalt be buried in a good hoarie age. And the fourth generatiō, they shal return hither: for the iniquity of the Amorite, is not perfectly full, as yet. And the sun was going down, and there was, a darkness: and behold, a smoking oven, and a lamp of fire, which passed between these peeces. In that day, lebohav stroke a covenant with Abram, saying: to thy seed, give I this land, from the river of Egypt, unto the great river, the river Euphrates. The Kenite, and the Kenizite, and the Kidmonite. And the Chethite, and the Pherezite, & the Rephaims. And the Amorite, and the Canaanite, and the Girgasite, and the Iebusite.

## Annotations.

**T**hese things] Hebr. these words: that is, these things spoken of: for a word is generally used for any thing mentioned in speech or writing, or whereof speech may be: the like is in Gen. 19. 22. & 24. 50. So an unclean word, that is, thing: Levit. 5. 2. an evill word, for, an evill thing, Deu. 17. 5. and many the like, in a vision] or a sight: the Chaldee faith, in prophecie: the Greek, in a vision of the night: which the s. verfe conffirmeth. Prophets of old, were called Sers, 2. Sam. 24. 11. 1. Sam. 9. 9. and a prophecie is named a vision, Esay 1. 1. for to his Prophets God speake by visions. Numb. 12. 6. and Abram is of God himself named a Prophet, Gen. 20. 7. [fear not] that is, be not dismayed, or overcome with fear so fear not, Mat. 10. 31. is be not afforied, Mat. 16. 6. The Prophets were sometime terrifid with visions, as Dan. 10. 7, 8, 11, 12. though this may also imply other discomfarts, which Abram had, as his answer sheweth. [a shield] that is, a proteſtation, as the name of a shield in Hebrew signifieth: so the Greek faith, it will protect thee:

the Chaldee paraphraſeth, my word shall be thy strength. A like promise is to all Gods people, in Psal. 115. 9. 10. 11. [great] or, as the Greek translateth, shall be very much, Abram had fowen righteousnes, & therfore should reap a faithful reward, Pro. 11. 18. though he were not enriched by the King of Sodom, Gen. 14. 22. 23.

Ver. 2. Lord] in Hebr. Adonai, which signifieth my stairs, or pillars: implying in it a mysterie of the holy Trinity; and holly spoken here to God (the Lord of heaven and earth, Mat. 11. 25.) who as a bale, susteyned Abram in al infirmitis. It is written here with long A in the end, and so is proper to God, having the vowels of lebohav: when it is written with a short a, it is applied to creatures. In the form singular Adón, Lord or susteyner, it is also ascribed unto God, the Lord of all the earth, Ps. 97. 5. and in the form plural Adonim, as Mat. 1. 6. if I be (Adonim) a Lord, where is my fear? lebohav] or God, in Greek Lord: this name is usually thus written, when it is joyned with the former Adonai; and it hath the consonant letters of lebohav, and the vowels of Alobim, God; and where one Prophet writh Adoni lebohav, (as here,) 2. Sam. 7. 18 another writhing the same, saith lebohav Alobim, 1. Chron. 17. 16. It is of the same signification that lebohav, whereof see Gen 2. 4.

goe childleſs] by going, the Jerusalemy paraphraſt, understandeth going out of the world, as fearing he should die childleſſe, and so the promises before given, should be frustrate, Gen. 12. 3. & 13. 15. 16. So also to the Greek translateth I am let depart (as Simeon speaketh in Luk. 2. 29.) childleſſe. The Hebrei well beareth this ſenſe; for, thou ſhalt goe with thy fathers, 1. Chron. 17. 11. is expounded, thou ſhalt ſleep (or ly down) with thy fathers, 2. Sam. 7. 12. [the steward] or administrator, diſpener; Hebr. ben meshek, the ſon of administration, or of running about; or ſon of leaving; that is, the man that runnes about, and adminiſtres, or to whom ſhall leave the affaires of mine house; ſuch we call a ſteward: So the Chaldee faſh her parneſah, that is,

ſon of feeding, governing or procuraſion, mean- ing the ſteward, whose dutie is to give the familie their portion of meat in due ſeafon, Luke 12. 42. Under this name hee may also intend one to whom he ſhould leave his houle after his deceale. But Abram had one principall old ſervant, ruler of all that he had, Gen. 24. 2. of whom this ſeemeth to be meant. Elegy of Damaskus] or, the Damaskean Eliezer, (as the Chaldee hath it:) Damaskus, being put for a man of Damaskus, (as Israel, 1. King. 12. 18. is put for the ſons of Israel, 2. Chron. 10. 18. though ſome take Damaskus (in Hebr. Dāmēſek) to be the name of a man here. Of Eliezer (or Eliazar) as the name is written in Exod. 6. 25.) is formed Lazar, (by leaving out the firſt letter, as in other countries they uſed;) and in Greek Lazaros; whom Christ in the parable maketh to ſit in hea- ven in Abrahams boſom, Luk. 16. 23. that is, to banquett with him, and next unto him, as Mat. 8. 11. Job. 13. 23.

Ver. 3. ſeed] that is, a child, as the Chaldee expoundeth it. [son of my houle] that is, my houſhold ſervant, or bondman born: lo in Eccl. 7. 1. I got men ſervants and women ſervants, and I had ſons of the houle: that is, home-born ſlaves; to callid, to diſtinguiſh them from ſones of the womb, Prov. 31. 2. Job 19. 17. See before Gen. 14. 14. also Gen. 17. 12. 1. Lev. 2. 14. [is mine heyr] or inhereteth, that is, (as the Greek translateth) ſhall inheret me: ſhall poſſeſſ and enjoy all that I have. So to inheret God, 2. Pet. 49. 1. which is there explained, to dwell in his cities.

Ver. 4. And behold] the Greek turneth it, And ſtraightway: it noteth Gods ſpeedy help of Abrams infirmitie. [ſhall come out] that is, the ſon of thine own body; oppoled to the ſon of the houle, or ſervant aborefaid. So the Chaldee translateth, a ſon whom thou ſhalt beget. A like promise was to David, 2. Sam. 7. 12. thy ſeed after thee which ſhall come out of thy bowels: for which in 1. Chron. 17. 11. is written, which ſhalbe of thy ſoule.

Ver. 5. the ſtarres] which cannot by man

be numbered, Ier. 33. 22: onely God counteth their number, and calleth them all by names, Psal. 147. 4. Before in Gen. 13. 16. God promifed him ſeed, like the duff of the earth: here, like the ſtar of heaven; that, might ſignifie his natural ſeed; this, his ſpirituall and heavenly; as the Apolle teacheth us two ſorts of Abrams children, Rom. 9. 7. 8. Gal. 4. 22. 24. &c. Hereupon the Iſraelites are in Iofeph dream, and in Daniels viſion, called ſtar, and the hoff of heaven, Gen. 37. 9. 10. Dan. 8. 10. In Gen. 22. 17. Abrahams ſeed are compared with the ſtarres of heaven, and ſand of the ſea. [So ſhall thy ſeed bee] and ſo it was fulfilled in Moſes time, Deut. 1. 10. and 10. 22. and this pro- mife, was after renewed to Abram, Gen. 22. 17. and to Iaaک, Gen. 26. 4. and in them to Israel, Exod. 32. 13.

Ver 6 he believed] or had faith. This is the firſt place where faith, or beliefe is ex- preſſly ſpoken of in Scripture: & is found in Abram, called the father of all believers, Rom. 4. 11. 12. 16. and hath imputation of ju- tice, added to it; becaule under this pro- mife Abram ſaw and beleevēd in Christ, & it was before either the law was given, or circumciſion ordeneid, Gal 3. 16. 17. Rom. 4. 10. Wherefore Abrams faith is highly comended; in that againſt hope he believed in hope, that he ſhould become the father of many nations, according to that which was ſpoken, So ſhall thy ſeed be. And being not weak in faith, he conſidered not his own body now dead, being about 100. years old; or the deadneſs of Sarais womb, he ſtaggered not at the pro- mife of God through unbelief; but was strong in faith, giving glory to God, and being fully perwaded, that what he had promife, he was able also to perform; and therfore it was imputed unto him for juſtice, Rom. 4. 18. -- 22. The Hebrei word for beleevēd, meaneth that he thought & trusted the wordes of God; as ſure, certayn; ſtable and conſtant: lo where one Prophet relateth Davids wordes, be it ſaiſfull for ever, 1. Chron. 17. 23. another writh; fla- blith thou for ever, 2. Sam. 7. 25. and again, ſaiſfull ſhall thy houſe be, 2. Sam. 7. 16. for which, in 1. Chron. 17. 14. is written, I will ſtabliſh

stablissh him in my house. And as beliefe is with the hart, Rom. 10. so it is sayd, Iaakobs hart sainied for he believed them not; Gen. 45. 26. whereby it apparetch that beliefe is a lively motion of the hart and spirit, firmly resting in the things spoken. When Iaakob saw the wagons which Joseph had sent, wherby he was moved to beliefe, it is sayd that he *spirit revivid*, Gen. 45. 27. And Paul sayth that *faith is the ground (or confidence) of things hoped for, the evidence of things not seen*: Heb. 11. 1. in Iebo-wab, [the Greek translateth, he believed God, and so the Apostles cite the words, Rom. 4. 3. Gal. 3. 6. Iam. 2. 23.] he imputed it, that is, God imputed that beliefe. The Greek (which also the Apostle followeth) sayth, *it was imputed: (or thoug<sup>t</sup>, counted, esteemed)* for justice, [or righteousness; the word for, is added in Greek and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrew, Psal. 106. 31. which also in repeating things, expresseth such words wanting, as *letheth*, in the house, & *ter*, sc. 17. which in 2. King. 25. 13. was written only *ter*, *the house*. Now of this the Apostle inferreth, To him that worketh, the reward is not imputed (or reckned) of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the vngodly, his faith is imputed for justice, Rom. 4. 4. 5. where he maketh Abram to be in himself ungodly (or impious) as having been an idolater, &c. 2. 2. and still without glorie of works before God, Rom. 4. 2. but counted just for his faith in the promises of God: ver. 21. 22.) adding, that it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him, that rayed up Jesus our Lord from the dead; Rom. 4. 23. 24.

Ver. 7. *from V.* This sheweth that Abram was particularly called at the first, though Moses exprest it not. Gen. 11. 31. and Stephen rightly gathered it from this place, and from Isr. 44. 3. as from the words of Abrams (second calling Gen. 12. 1. he gathereth what were the words of his first calling, At. 7. 2. 3. 4. Of this V.,

see Gen. 11. 28.

9 Ver. 9. *Take unto me;* that is, Take and offer to me; to the Chaldee translateth, Offer before me: and Gen. 48. 9. take them to me, is bring them: so in Exod. 25. 2. and often: and, *thow hast taken gifts*, Psal. 68. 19. is expounded by the Apostle *thou hast given gifts*, Eph. 4. 8.

*a three-yeareling;* [a three-yeareling]

or, a *trebled heifer*: but the Greek translateth, *a three-yeareling heifer*. Howbeit the Chaldee paraphrast sayth, *three heifers &c.* the Hebrew signifying *trebled*, or *threed*, is indifferent to either; but the first seemeth fittest here. Some take it for dividing into 3. parts: but they were parted in the mid<sup>le</sup>, ver. 10.

*a young pigeon;* [the Hebrew word is used in Deut. 32. 11. for *yong eagles*: but the Chaldee here hath *bar Jonah*, *a yong dove*; and the Greek hath *a dove*; and thus also it accordeth with the lxxv in Lev. 1. 14. where *yong doves* are expressly mentioned.]

And as there, al offrings were either of *beever*, of *sheep* or *of goats*, of *twyl*, or *yong doves*, Lev. 1. 2. 10. 14. So here they all are commanded to Abram. And figured out his children that should be slain as sacrifices, and mortified by afflictions 400. yeres, as God after expounded it, in ver. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. Esa. 66. 20. Rom. 15. 16.

10 Ver. 10. *and gave;* that is, *layd, or put every ones part,* [or half:] Hebr. *man hu* part: but *Ihb*, man, is every one, and is so expounded by Paul, in Heb. 8. 11. from ver. 31. 34. and is applied to all other things as yvel as to men; here to beasts & birds; and in Esa. 36. 19. to the Gods of the heathens. The parts were layd asunder one against an other, as shoulder against shoulder, leg against leg; with a space to goe between: ver. 17. God hereby signifying, that the affliction of Abrams seed should be ordered so by his providence, that after the time limited, they should be restored one part to another; as the bones of that people scattered in Babylon, came agayn together, *bone to his bones*.

Ezeb.

Exod. 37. 7. 11. 14. *parted not;* [according to the law after given, which bade it should be cleaved with the wings thereof, but not divided asunder, Lev. 1. 17.]

11 Ver. 11. *the foules;* ravenous birds, as Eagles, Kites &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams seed, which should seek to destroy them. So the Kings of Babel and Egypt, are likened to *Eagles*, Exod. 17. 3. 7. 12. and the foules are called to eat of sacrifices, Exod. 39. 10. Rev. 19. 17. 18. And the *Ierusalem* paraphrast, expoundeth the foules, to be the monarchies that afflicted Israel.

*huffed them;* drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel, from being devoured by the Egyptians: Exod. 7. & c.

12 Ver. 12. *going*, or, *to goe down;* that is, about ready to *sei*: Hebr. *to goe in.* *a deep-sleep;* [the Greek callit, *an ecclissis* (or trance:) so Gen. 2. 21. The Hebrew Doct<sup>ns</sup> obserue, concerning visions shewed to the Prophets, that they saw no prophetical vision, but by dream, or by night vision: Num. 12. 6. & 22. 19. 20.] *for day*, after that a deep-sleep was fallen upon them: (Dan. 10. 9. 1.) And all that prophesied, their joynts tre nbl<sup>d</sup>, these remained no strength in them; & their thoughts were troubled, and the mind was left changed, to understand that which was seen: as it said of Abram, and loe a terror, a great darknes fell upon him: and of Daniel, my vigour was turned in me into corruption, and I retained no strength: Dan. 10. 8. Maimony in Iesuie hatorah, chap. 7. S. 2. But they except Moses, as the Scripture also doth, Numb. 12. 7. 8.

13 *after* [this] and the darknes fell *wing*, shadrowed out also the great discomfarts that Abrams children should have, by the vexation of their enemies as David and others, complain of the like in their afflictions, Psal. 55. 4. 5. 6. & 88. 7. 17. So the *Ierusalem* paraphrast applyeth this vision to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abrams children into bondage...

Ver. 13. *knowing know*] that is known af- furedly; see Gen. 2. 17. *not theirs*] meaning Egypt, Mesopotamia and Canaan it self; wherein they were but strangers, Gen. 17. 8. Psal. 105. 11. 12. and therin afflicted: Gen. 21. 9. & 26. 7. 14. 15. &c. but cheifly in Egypt. *400. yere*] which began when Iimael son of Agar the Egyptian mocked and persecuted Iaakob, Gen. 21. 9. Gal. 4. 29. which fell out 30. yeres after the promise, Gen. 12. 3. which promise was 430. yeres, after that promise, came Israel out of bondage, Exod. 12. 41.

14 Ver. 14. *will judge*] that is, *punish* as their sinnes deserve; the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27. - 36. & 78. 43. - 51. handled at large in Exodus. *great substance*] or *riches*, both of their own and of the Egyptians, whose jewels of silver & gold, and garments, they carryed away, Exod. 12. 35. 36.

15 Ver. 15. *unto thy fathers*] that is, shall die: the body returning to the earth, the spirit to God that gave it, Ecclef. 12. 7. with whom are the spirits of just and pur<sup>c</sup> & men: Heb. 12. 23. See this promise full lie in Gen. 25. 8.

16 Ver. 16. *the fourth generation*] This promise was verified, when Eleazar the son of Anron, the son of Amran, the son of Kohab, came out of Egypt and parted the land of Canaan to Israel, Isr. 14. 1. Kohab being one that went into Egypt with Iaakob, Gen. 46. 1. 1. 26. 1. Chron. 6. 2. 3.

17 of the Amorites] that is the Amorites, and other sinfull nations, mentioned after v. 19. 20. 21. towards whom Gods patience should be shewed till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

Ver. 17. *going down*] The going down of the sun, and darknes, usually noted calamities coming upon people: Amos 8. 9. 10. Esa. 5. 30. & 8. 22. & 9. 1. 2. *a smok<sup>g</sup> king oven*] H<sup>br</sup>. an oven of smoke, but as a crown of thorns, Mat. 27. 29. is revolled a thornie crown, Mat. 15. 17. fo this here as the Greek

Greek translatheth it a *smoking oven*, or *for-nace*. And this word oven, is used to note our great afflictions, *Mal. 4.1*; *Psal. 21.10*; *Lam. 5.10*; *Luk. 12. 28*. So this *smoking oven*, may represent Egypt, the place of Israels affliction, called by another like name, *an iron furnace*, *Deut. 4.20*; *Jer. 11.4*. The Ierusalem Thargum applichet this vision to *Geb-huna* (or *hel*), *fire*, prepared for the wicked, a lamp; [or torch offyre, that is, a burning lamp; the Greek turneth it, *Lamps of fire*: & the Hebrew often useth en: for many; see *Gen. 3. 2.* & *4. 20*. This representeth the covenant between God & Abrams seed, for d. lverance out of that smoking oven of Egypt. For at the lawgiving, lightnings called lamps, appeared on mount Sinai, *Exo. 20.18* and Christ was seen of Daniel and John, with his eyes like lamps, and flames of fyre *Dan. 10. 6*; *Rev. 1. 14*; and the salvation of Gods people is likened to a burning lamp, *Ezai. 52. 1*. Also the living-creatures, appeared to Ezekiel like lamps, *Ezek. 1. 13* and Gods people are compared to virgins with lamps, *Mat. 25. 1*. which passed] by this passage of the lamp, or lamps to which only the Greek refrether it, the Lord would signify the making of the covenant between him and his people as the next verse sheweth; So, from a like action, in *Jer. 34. 18* *19* *20*. the Lord blasphemeth them that performed not the covenant which they made before him, when they cut the bullock in twain, and passed between the parts thereof threatening for it, that their carcases should be for meat to the foul of the heaven: though here, Abram drove the foulies away [peeces,] the Greek callith them dichotomies, that is, divisions into two parts. V. 18. *stroke*] Hebr. cut a covenant, that is, made or broke, and (as the Greek translatheth it) disposed a covenant or testament: called usually cutting, because of the slaying and cutting of beasts at the making of it, as this place and *Jer. 31. 18*. do shew. The holy Grot in Greek expresteth this word *craze* cut, sundry wayes; as by *prieo*, make, *Heb. 8. 9*. *suntelo-*

*make perfect*; *Heb. 8. 8. diasthemi*, dispose, *Heb. 8. 10*. all from *Ier. 31. 31. 32. 33.* and *entelome-i*, command, *Heb. 9. 20*. from *Exod. 24.8*. Of a covenant, see, *Gen. 6.18*. give [*I.] or I have given*. The time past is often used, in actions present, and to come. So the Greek here translatheth *I will give*. Of this gift, see *Gen. 13.15*. But the Hebrew Doctors scan the word thus, *He sayth not, I will give, but I have given*: and yet Abram had now begotten no children. But because the word of the holy blessed (God) is a deed, therefore he so speaketh: *Madras tillim*, in *Psal. 107.2*. *Euphrates*: Hebr. *Phrath*: see *Gen. 2. 14*. This promise was accomplished in Davids dayes, *1 Sam. 8. 3*; & c. and in Salomons, *2 Chron. 9. 16*.

19

Ver. 19. *The Kenite*, that is, *Kenites*, or *Keneans*: and so the rest, see *Gen. 10. 16*. The Chaldee calleth these *Salamans*, and so in *Num. 24. 21*. Here are ten peoples reckoned, whose lands Abrams seed should possess. Afterward they are usually counted seven, *Deut. 7. 1*; *Act. 13. 19*. it seemeth some were wafted, or mixed confoundedly with the rest, before the Israelites came into their possession. So in *Psa. 83. 7. 8. 9.* there are ten nations reckoned, al cōfederates against Gods people,

## CHAP. XVI.

1. Sarah being barren, giveth Hagar (her Egyptian maid) to Abram. 4. Hagar being with child, and afflicted for despising her mistress, runneth away. 7. An Angel sendeth her back to submit her self, 11. and telleth her of her childs name and conditions. 15. Hagar beareth Abram a son, whom he calleth Ishmael.

1. And Sarah, Abrams wife, did not bear children, unto him; and she had, an handmaid an Egyptian, and her name was Hagar. And Sarah said unto Abram, Behold now, Iehovah hath restrainyd me from child-bearing; goe in I pray thee, unto my handmaid;

18

2

12

handmaid; it may be I shall be builded, by her; and Abram hearkned to the voice of Sarah. And Sarah Abrams wife, took Hagar the Egyptian, her handmaid; at the end of ten yeres, of Abrams dwelling in the land of Canaan: and she gave her, to Abram her husband, to be to him for a wife. 4. And he went in unto Hagar, and she conceived: and she saw, that she had conceived; and her mistress was despised, in her eyes. And Sarah said unto Abram, my wrong is upon thee: I have given my handmaid, into thy bosom; and she feeth that she hath conceived; and I am despised in her eyes: Iehovah judge between me and thee. And Abram said unto Sarah, Behold thy handmaid, is in thy hands; do to her, that which is good in thine eyes: And Sarah afflicted her, and she fled from her face. And the Angel of Iehovah found her, by a fountaine of waters, in the wilderness: by the fountaine, in the way of Shur. And he said, Hagar Sarahs handmaid, frō whence comest thou, and whether wilt thou goe? And she said, I am fleeing, from the face of my mistress Sarah. And the Angel of Iehovah said unto her, Return to thy mistresses, and humble thy selfe, under her hands. And the Angel of Iehovah, said unto her, multiplying I will multiply, thy seed: and it shall not be numbered, for multitude. And the Angel of Iehovah, said unto her, Behold thou art with child, and shalt bear a son: and thou shalt call his name, Ishmael; because Iehovah hath heard thy affliction. And he will be, a man like a wild-ass; his hand wilbe

13

14

15

16

against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And he called the name of Iehovah, that spake unto her; Thou the God that feest me: for she said; have I also here, seen, after him that feeth me? Therefore the well was called, *Beer-lachai-roē*: behold it is between Kadesh, and Be- red. And Hagar bare unto Abram, a son: and Abram called the name of his son, which Hagar bare, Ishmael. And Abram, was sourescore yeres & six yeres old: when Hagar bare Ishmael, to Abram.

## Annotations.

1. *H* Andmayd] or, bond-mayd, servant. 11. Gal. 4.22. The Holy Ghoul translateth it in Greek, sometime *Doulee*, a woman-servant, Act. 2.18. sometime *Paidiske*, a bond-mayd, Gal. 4.22. This bond-woman was of Egypt (or *Mizraim*) of the posterity of Cham, Gen. 10.6. which Egypt is after called the house of servants, Exod. 20. 24. for holding Abrams seed in bondage.

Hagar in Greek Agar, by interpretation a fugitive, or Repulsed stranger; in the Arabian tongue. And the Apostle saith, that this Agar (all gorically) is mount Sinai in Arabia, and is in bondage with her children; Gal. 4. 24. 25. where he maketh her a figure of the old Testament, or covenant of the Law given on mount Sinai, and c. the earthly Ierusalem: as Sarah the freewoman, figured the Ierusalem which is above, & the new Testament or covenant of the Gospell in Christ. Hagar's posterity are called *Hagarens* (or *Hagarites*) in 1. Chron. 5.10. where the Greek translatheth them *Paroikus*, Strangers.

Ver. 2. restrained] The Greek interpreth closed me up, according to that phrase of *closing up the womb*, Gen. 20.18 contrary to which is the opening of the womb, Gen. 30.22.

30. 22. God had promised a seed unto Abram, Gen. 15.4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, she motioneth another course, which was not according to God, (for it violated the law of marriage, Gen. 2.24.) but after the flesh, Gal. 4.23. *goen* [that is, accompany with] see Gen. 6.

4. *it may be* or, peradventure: a speech not of faith, but of uncertain hope, and likelihood after the flesh, but Sarai her selfe, had afterward a son by promise, Gal. 4.13. and the word of promise was, *In this same time will I come, and Sarah shall have a son.* Rom. 9.9. wherfore she had a son by Agar but he was no heire, Gen. 21.10. so the Church hath had children by the Law, but they were not heires of the kingdom of God: for the Law is not of faith; neither are the heires or inheritance, otherwise then by promise of grace in Christ: Gal. 3.12, 14, 18, 22, 29.

*be builded*] that is, *shall have a son.* So the Greek explymeth it; and Moles in Deut. 25.9. And in Hebrew, *ben a son*, is named of *banah*, *be builded*. So Rachel and Leah, are said to build the house of Israel (by bearing children,) Ruth 4.11. and God promised a seed to David, under the similitude of building him an house, Sam. 7.11, 12, 27. Sarai reckneth her maids children, as her own: so by the law, bond-servants children were their maids, Exod. 21.4. Rachel likewise counted her maids children, as given to her selfe, Gen. 30.3, 8. And among the heathens, Plutarch sheweth, how Stratonice the wife of King Diotarous being barren, gave secretly her maid Elektra unto her husband, by whom she had an heire to the Crown.

Ver. 3. *end of ten yeres*] that is, *after he had dwelt in egypt ten yeres.* So Abram was now 81. yeres old, and Sarai 75. Gen. 12.4. and 17.17. In the yere of the world, 1993.

*a wife*] to weet, a lecondary and not a full wife, but a concubine, Gen. 25.6. So Keturah called a wife, Gen. 25.1. was but a concubine, 1. Chron. 1.32. What they differ, is noted on Gen. 22.23. *despised*] or,

*lightly set by*: the Greek *faith dishonoured*. This pride of Agar, figured the like affection in the hart of those that put confidence in the works of the Law, (as was in the Pharisee Luke 18.10, 11, 1.) Rom. 10.3. And it greatly disquieted Sarai, for it is one of the four things which the earth cannot bear, that an handmaid shoulde be heire to her mistres, Prov. 30.11, 23.

Ver. 5. *my wrong*] or, *my injurie* (which I suffer) is upon thee; that is, thou art the cause of it. So the Greek expounds it, *I am injured of thee: and the Chaldee, I have a ples against thee*; as if Abram faulted in suffering such misdemeanour. Or, *my wrong be upon thee*; that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following: and so *Thargum Ierusalem* my explymeth it; *my judgment and my abuse, are delivered into thy hand.* *Judge*] or, *will judge*, if thou look not to redresse it. But the Greek translates it *prayer-weise*, the Lord judge. The speech argueth her great passion, as the like in Exo. 5.21. Iudg. 11.27. 1. Sam. 24.13, 16.

Ver. 6. *is in* or, *be in thy hand*, that is, in thy own power to correct her.

*good*] that is, *pleasing*: as the Greek translateth, *use her as pleaseth thee.* So in Gen. 45.15. and often: on the contrary, *evill in the eyes*, is *displeasing*, Gen. 28.8.

*afflicted*] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for a servant will not be corrected by words, Pro. 29.19. *She fled*,

as impatient of correction; whereby she added sinne unto sinne, for she should not have left her place, Eccl. 10.4. nor bereaved Abram of his child in her body: therfore the Angel fended her home again; ver. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

Ver. 7. *Angel*] so named of the Greek *Aggelos*: in Hebrew *Malaq*, by interpretation a *Messenger*, or *Ligate*, one sent and employed in any work, whether of God or men. And those sent of God, were some-

sometimes men, as Haggai is called the Lords *Angel* (or *Messenger*) Hag. 1.13. & John the Baptist, Mat. 3.1. Mat. 11.10. & generally the Lords Preists under the law, Mat. 2.7. and ministers under the gospel, Rev. 1.20. But in speciall, Angels are those heavenly spirits, & sterie flames, that are wife, 2. Sam. 14.20. and excell in strength, Psal. 103.20. which are all ministering spirits, sent forth in ministerie, for the who shalbe heirs of salvation, Heb. 1.7, 14. And here this Angel was sent, for the good of Abras familie. The Hebrew Doctors opinion of Angels is, that they are (essentiall) formes created, without any materiall substance or body. And whereas the Prophets say, they saw an Angel like fyre, and with wings &c. it is all spoken of propheticall vision, and by way of dark-parable. Also, that the Angels are lower & higher one than another: not in highnes of place, as when one man sits above another, but as we speake of two wife men, vvhich excell one an other in visidome, that that man is higher then this. Like wife that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called *Men*, are the Angels vvhich speake with the Prophets, and appeared unto them in propheticall vision, for vvhich cause they are called *Men*, as Maimony sheweth in *Mishneh in Iesu dei hatorah chap. 2*. That there are even ten degrees of Angels, the holy scriptures shew not: but degrees there are, as the Apostol mentioneth *Angels, Principalities, Powers, Thrones, Dominions, Rom. 8.38. Col. 1.16.* Howbeit vve are vvarned, not to intrude into those things which we have not seen, Colos. 2.18. Sometime this name *Angel* is given to Christ himselfe, who is the *Angel of the covenant*, Mat. 3.1. and of Gods face, Esa. 63.9. in whom Gods name is, Exod. 23.20. And this Angel which here found Hagar, speaketh as God, *I will multiply*, v. 10. and the calleth him *Iehovah*, v. 13. *of Shur*, [that is, leading towards Shur], vvhich was a citie in the wildernes betweeen Canaan and Egypt, cal-

led the *desert of Shur*, Exod. 15.22. vvhich vvas scant of waters. So that Agar vwas fleeing into her native countrey: & in this wildernes, her posterite, after dwelt, Gen. 25.18.

Ver. 9. *humble*, ] or *submit thy self*. This word is also used for humbling our selves before God, vvhith prayer, faling, and suffering afflictions, as Heff. 8. 21. Dan. 10. 12. 1. King. 2. 26. Jam. 4.10. 1. Pet. 5.6. And as it is the duty of all servants to be submis, Tit. 2. 9. 1. Pet. 2. 18. so the Law (vvhich is Agar mystically) is as a servant to the covenant of Grace in Christ; under vvhich all ought to submitt themselves to th: justice of God, Rom. 10. 3. Gal. 3. 24.

Ver. 10. *multiplying I wil mul.*] that is, *I will surely much multiply*, see this phrase noted on Gen. 2. 17. Here the Angel speketh in the person of God: and prophesieth of the many, that should be Agars seed both in the flesh and in the allegorie, that should seek for justice by the works of the law: as did the Israelites, Rom. 5. 31. 32. and 10. 2. 3 21.

Ver. 11. *shalt bear*, ] or, *shalt very shortly bring forth*. The original vvoid implieth both the time present and to come; noting the soon accomplishmet. So in Iudg. 13.7.

*ffael*, ] that is, God hath heard, to vyeet, thy affliction. This sheweth the effect of the law, vvhich vvis addēd because of transgresions, Gal. 3. 19. and giveth knowledge of syn, Rom. 3. 20. and so causeth wrath, Rom. 3. 15. vvhether by the confidence being afflēt, d. calleth upon God for grace, and is heard, Rom. 7. 7. 8. 24. 25. Gal. 3. 24. *heavis*] or *heavyn* unto, meaning the prayers made in her affliction: as the Chaldee translate h. it, *bath received thy prayer*.

Ver. 12. *a man like a wild ass*, ] or, as the Chaldee expoundeth it, *a wild ass among men*: the Greek say, *h onely, a wild man*. This was first accomplish'd in Ismaels person, vvhio dwelt in the wildernes; as a salvage, and was a wadlike man, Gen. 1. 20. and the *ffaelites* mentioned in Gen. 27.

GENESIS. XVI.

25. are there by Thargum Jerusalem called [Sarkain] Saracens, that is by interpretation Thieves or Robbers. Spiritually this signified the wild & fierce nature of man, which by the law cannot be tamed, but is made more rebellious; for when the commandment cometh thy reviveth, and worketh death in us, by that which is good, that syn, by the Commandement, might become exceeding synfull. Rom. 7.9. 13. The wild-as, liveth in the wildernes and mountaines, is a beast of an untamed nature, and unserviceable to man, Job. 39.8, 9, 10, 11. therefore the Prophet likewiseth rebellious Israel, to a wild-as, Jer. 2, 24, and the nature of the wild-as, is opposed (as signifying our unregenerate state,) to the nature of a man, in Job. 12.12. And as here Iismael and his offspring are called of the Angel, *Where Adam, a Wild-as Man*: so Israel on the contrary, are named by th: Prophet *Tion Adam, Sheep for men; or Men like a Flock*, Ezek. 36.37.38. to signify our renewed nature in Christ, whose Sheep we are by faith, and obedient to his voice, John. 10.3.-16. Mahomet the false Prophet of the Turks, and curse of the world, he had his generation from this wild-as Iismael. against all: [or against every man: it meaneth, wars and fighting, before,] that is, neere unto, and in the sight of his brethren; see Gen. 25.18.

13 Ver. 13. Jehovah:] the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, who is called an Angel, as is noted on v. 7. The Chaldee translateth it, she called on the name of the Lord: & Thargum Jerusalem saith, she prayed in the name of the Word of the Lord, that was revealed to her, and said, blessed art thou o God, &c. God that seest me: or, God of sight, (of vision:) which is more generall as the Chaldee paraphratheth, the God that seest all. Gods seeing is often mentioned in respect of afflictions, as Exo. 3.7. Psal. 25. 18. and 9. 14. and this Agar see- meth here to intend, from the Angels speech, in v.11. here seen: The Greek translateth, for I have openly seen him

that appeared unto me. In this sense, she magnifieth Gods mercie, for letting her have so cleare a sight of him, which is more then the hearing of him, Job. 42. 5. and so here, in the desert, is oppoled to her master Abrams house, wher visions were more usuall. Or by seeing, may be meant the discerning of her evil plight and her reviving after affliction, as in, Sam. 14. 29. To the Chaldee translatheth, Lo I doe begin to see, after that he appeared unto me. Or, seeing, may mean living, after the sight of God, whereat men were afraid they should dye, Judg. 13.32. and 6. 22. Gen. 32. 30. So the seeing of the light and Sun, elsewhere seemeth to signify, living, Eccl. 11. 7. 8. and 7. 13. Psal. 36.10. after him that seeth me, or, after the vision.

Ver. 14. was called,] Heb. he called: that is, every one; nor restraining it to any one person. This the scriptures elsewhere manifest; as, he called, 2. Sam. 5. 20. is by an other prophet written they called, 1. Chron. 14. 11. and, they had anoynted David 2. Sam. 15. 17. that is, David was anoynted, 1. Chron. 14. 8. they buried him, 2. Chron. 9. 31. that is, he was buried, 1. Kings. 11.43. they brought children, Mark. 10. 13. that is, children were brought, Mat. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23.

Ber-lachai-ro'i] that is, The wel of him that liveth, that seeth me. The Chaldee expounds it, The wel whereat the Angel of life appeared. This name was given it, for a memorial of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, Psal. 36.10. Kadesh:] called also Kedesheh, barnea, Num. 32. 8. and 13.27. Bered:] in Greek Barad: vve find it not elsewhere. The Chaldee calleth it Chagra.

Ver. 15. Abram called] by this it appeareth that Hagar believed and obeyed the Angels word, and returned to Abrams house: vwho (in likelihood) upon her relation gave his for the name, appointed by the Angel. So Iismael is the first man in the world, vvhose name was given him of God before he was born.

v. 16. old 2.

The covenant renewed. GENESIS. XVII. Circumcision instituted.

16 Ver. 16. old ] Heb. son of 85. yeres, see Gen. 15.32. Thus long Abram had lived altogether childles: and yet hee wayted 14. yeres moe, before the child of promise was born, Gen. 21.5. and for the space of 13. yeres after this, God keepeth silence, and the Scripture mentioneth no speach at all of God unto Abram; so exercised he the faith and patience of his servant; and taught him that the fleshly generation commeth in time before the spirituall: for that is first which is natural, and afterward that which is spirituall, 1. Cor. 15.46. And this servants son, was serviceable to Abram and Sarai, till the promised seed was come, and then Iismael was put away with his mother, Gen. 21.10. 14. even so the service of the Law, is needfull for the Church, till Christ be come, and formed in us, and we by him, do bring forth fruit unto God. Rom. 7.4. Gal. 4.1.---5. 19.31.

---

CHAPT. XVII.

1 God reneweth his covenant with Abram: 5. changes his name into Abraham, in token of a greater blessing; 10. and instituted the covenant of Circumcision. 15. Sarai her name is changed into Sarah, and the blessed. 17. Ifaak is promised. 23. Abraham, and Iismael, and all the males in Abrahams house are circumcised.

1 And Abram was, ninetiue yeres old: and Iehovah appeared unto Abraham, and sayd unto him; I am God Almighty, walk thou before me, and be thou perfect.

2 And I wil give my covenant between me and thee: and will multiply thee,

3 in very much abundance. And Abram fell, upon his face, and God spake with him, laying. As for me, behold my covenant is with thee; and thou shalt be, a father of a multitude of nations. And thy name, shall not

13

14

15

16

17

18

19

any more be called, Abram: but thy name shalbe, Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitfull, in very much abundance; and will give thee, to become nations: & kings, shall come out of thee. And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant: to be a God, unto thee; and to thy seed, after thee. And I will give unto thee, the land of thy sojournings, all the land of Canaan, for an everlasting firm possession: and I will be, a God unto them. And God sayd, unto Abraham; and thou shalt keep my covenant: thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, & thy seed after thee: that every male among you, be circumcised. And ye shal circumcise, the flesh of your superfluous foreskin: and it shalbe, for a signe of the covenant between me and you.

12 And a son of eight daies, shalbe circumcised among you; every male, in your generations: the child of the house, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy house, and hee that is bought with thy money, shalbe circumcised with circumcision: & my covenant shalbe in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous foreskin shall not be circumcised; hat soule shall even be cut-off, from his peoples: he hath broken my covenant.

N. 2 And

Isaak promised.

GENESIS. XVII.

Abraham circumcised.

15 And God sayd, unto Abraham Sarai thy wife, thou shalt not call her name, Sarai; but Sarah, shall her name be. And I will bleſſe her, and wil give thee a ſon alſo of her: and I wil bleſſe her, and ſhe ſhalbe to nations; Kings of peoples, ſhalbe of her. And Abraham fell upon his face, & laughed: and he ſayd in his hart, that a childe be born to him that is an hundred yeres old? and thall Sarah, that is ninetie yeres old, bear? And Abraham ſayd, unto God: O that Iſmael, might live before thee. And God ſayd, In deed Sarah thy wife, ſhall bear thee a ſon; & thou ſhalt call his name, Iſaak: and I will eſtablish my covenant with him, for an everlasting covenant, to his ſeed after him. And for Iſmael, I have heard thee; behold I bleſſe him, and will make him fruitfull, and wil multiply him, in very much abundance: twelve Princes, ſhall he beget; and I will give him, to be a great nation. But my covenant, will I eſtablish with Iſaak: whom Sarah ſhall bear unto thee, at this ſer-tiue, in the yere next-after. And hee made an end, of ſpeaking with him: and God went up, from Abraham. And Abraham tooke Iſmael his ſon, and all the childe-ren of his house, and all that were bought with his money, every male, among the men of Abrahams house: and he circumcized the flesh of their ſuperfluous-foreskin, in this ſelfe same day, as God had ſpoken with him. And Abraham was, ninetie and nine yeres old; when he was circumcized, in the flesh of his ſuperfluous-foreskin. And Iſmael his ſon, was thirteen yeres old; when he was circum-

cized, in the flesh of his ſuperfluous-foreskin. In this ſelfe same day, was Abraham circumcized: and Iſmael, his ſon. And all the men of his house, children of the house, and the bought with money, of the ſtrangers ſon: they were circumcized, with him.

Annotations.

**O**ld] Hebr. ſon of 99. yeres, that is, going in his 99. yere: ſee Gen. 5. 32. and the laſt note of the former chapter. **Amighty**] or, **Aſſufficient**: in Hebrew **Shaddai**; that is, he who is, (or hath) ſufficient, or moſt abundant, and able to goe through all things, both in mercy and judgement: to which the Scripture hath reference, when it faſheth (deſtruction), ſhall come from **Shaddai** (the Almighty): Eſa. 13. 6. **Walk thouſor, walk pleyſingly**, as the Greek translation imphlyeth: ſee the notes on Gen. 5. 22. The Chaldee tranſlateth it **Serve thou**. This walking, comprehendeth both true faith, Heb. 11. 5. 6. and carfull obedience to Gods commandments. Wherefore that which is written, 1. Ku. 8. 25. to walk before me, as thou haſt walked before me; is expounded in 2. Chron. 6. 15. to walk in my Law. And this in Luke 1. 6. is expayned to be al the commandments and ordinances of the Lord. **perfect**] or, **intre, upright**, and as the Greek faith, unblameable. See Gen. 6. 9.

Ver. 2. **give**] that is, **diſpoſe and make** my covenant (or testament:) ſee Gen. 9. 12. & 6.18. **between me**] the Chaldee interpreteith it, **between my Word**: ſo after in v.7. 10. 11. See alio Gen. 9. 12.

**in very much abundance**] Hebr. in abundance abundance; or, vehemently vehemently: ſo after in ver. 6. and often.

Ver. 3. **fell** in reverence to Gods word and majefie, and in thankfulnes for this mercie. See the like humilation in Lev. 9. 24. Ezecl. 1. 29. & 3. 23. Dan. 8. 17.

Ver. 4. As for me] Hebr. **¶** : the Greek addeth

addeth; **And I.** **a father**] or, for a father; but the word **for**, may be omitted in English, as the Greek here also doth; and ſomtime the Hebrew it ſelvē: as, **I will be for a lying ſpirit**, 2. Chron. 18. 21. that is, **I will be a lying ſpirit**, 1. Kin. 22. 22. The new teſtament in Greek often keeþer the Hebrewne, as Heb. 1.5. &c.

**a multitude**] that is, **of many nations**, as Paul expondueth it Rom. 4. 16. 17, where the Apoſtle theweth a twofold ſeed, that which is of the Law, and that which is of the Faſhion of Abraham, who is the Father of us all. So by the **multitude of nations**, is meant beſides his naturall poſterie, all Christian bleſſed, in the world, Gal. 3. 28. who ſhould inherit from him, (as children receive inheritance from their fathers) the justice that is by faith, & bleſſednes accompanying the ſame, through the covenant of grace, propagated by Abrahams doctrine and example: ſee Rom. 4 and Gal. 3. To this the Hebrew canons doe accord: **A stranger** (ſay they) **bringeth firſt-fruits** &c. for it was ſaid to Abraham, a father of a multitude of nations, have I given thee to be, (Gen. 17. 5.) Behold he is Father of all the world, which ſhall be gathered under the wings of the Majefie of God: **Mai-moniy in Mishi. treat. of Firſtfruits**, chap. 4. Sect. 3.

Ver. 5. **Abraham**] Abram ſignifieth **A high father**, and the firſt letter of **Haman** (that is, a **Multitude**) being put unto it, maketh **Abraham**, as if it were **Abrahomon**, that is, **A high father of a multitude of nations**: Abram is the firſt man in the world, whose name is changed of God: and it ſignified a change of estate, and a renewing with increase of grace from God: therefore this is after mentioned, as one of his favours, Neh. 9. 7. So Iakobs name is made new, Gen. 32. 28. & all true Christians, Eſa. 62. 2. Rev. 2. 17. But Iſaaks name was not changed, for it was given him of God before his birth Gen. 17. 19. **given**] that is, freely ma'ē; or, (as the Greek interpreteith) **put thee**: and this the Apoſtole followeth, in Rom. 4.

17. So Gen. 9. 12, and after here in ver. 6. will give thee to be nations, that is, will make nations of thee.

Ver. 6. **Kings**] as David, Solomon, and the rest of Israel; beſides the Kings of Edom and other. Also the faithfull Kings of the Gentiles, Rev. 21. 24.

Ver. 7. **thy ſeed**] thy children; especially Iſaak, ver. 19. for in Iſaak, was his ſeed called, Gen. 21. 12. So, the children of the ſeeds, are not the children of God, but the children of the promise are counted for the ſeed: Rom. 9. 8. **everlaſting**] Hebr. covenant of eternity. Although the outward ſignes, and manner of dispensing this covenant, were temporary and changeable, (as Circumciſion into Baptiſm, Col. 2. 11. 12.) yet the covenant it ſelvē mayneſt one in ſubſtance for ever: being ſtabliſhed by the bloud of Christ, the great Paſtor, Heb. 13. 20. Luk. 1. 69. 72. 73. **a God**] or for a God, unto thee, that is, thy God, as the Greek tranſlateit. Herein coniſteth the power and life of the everlaſting covenant, whereby God himſelfe, his power, wiſdom, goodneſſe, mercie &c. is applied onto man, for bleſſing and ſalvation: and we are by adoption made the children of God, 2. Cor. 6. 16. 18. For bleſſed is the people, whose God ſehovah is, Pſal. 144. 15. they ſhall be delivered out of miſeries, Rev. 21. 3. 4. raiſed up from the dead, Mat. 22. 31. 32. and God hath prepared for them an heavenly ciſie: Heb. 11. 16.

Ver. 8. **of thy ſojournings**] that is, as the Greek expayneth it, **which thou ſojourneſt in**. For God gaue Abraham no inheritance in it, ne ſo much as to ſet his ſtoot on, Alt. 7. 5. but he by faith, ſojourned in the land of promife, as in a strange country, Heb. 11. 9. So this land, figured unto him the kiengdom of heaven, as is ſhewed on Gen. 12. 4. But the rebouſous ſonnes of Abraham, after they had full poſſeſſion of Canaan; are in another ſenſe called ſojourners there, Ezecl. 20. 38. & 11. 15; as being rather uſurpers, then lawfull poſſeſſors of that land.

**everlaſting**] ſo in Eſay hee faith,

sayth, thy people shall possess the land for ever; Exod. 60. 21 howbeit they possessed the earthly land, but a little while, Exod. 63. 18. but the eternal inheritance, was to be received by Christ, referred in the heavens for them and us, Heb. 9. 15. 1 Pet. 1. 4.

9 Ver. 9. thy seed] thy children, as before v. 7, meaning all the faithful. Hereupon the Hebrew Doctors say, Circumcision was commanded unto Abram and his seed only, as it is written, thou and thy seed after thee (Gen. 17. 9.) The seed of Ishmael is excepted, as it is written, For in Isaac shall be called to thee, (Gen. 21. 12.) And Esau is excepted, for lo, Isaac said to Ishmael, And hee give to thee the blessing of Abraham, to thee and to thy seed, (Gen. 28. 4.) It is a general rule, that he only is Abrahams seed, that reteyneth his law and his right way; and these are they that ought to be circumcised. Maimony in Misn. treat. of Kings, ch. 10. S. 7.

10 Ver. 10. my covenant] that is, the signe of my covenant (or testament) as is expalined in v. 11. Hereupon are those usuall speeches, when the signes and the things signified, are named alike; as, the covenant of circumcision, Act. 7. 8. the Lamb, is the Lords Passover, Exod. 12. 11. the bread, is Christs body, Mat. 26. 17. 18. and many the like. circumcis'd] This word significeth a cutting off round about, to weet, of the foreskin or the flesh. So it was with the shedding of blood, and much pain and sorenes to the flesh, Exod. 12. 21. 26. Gen. 34. 21. It figured the circumcision (that is, the mortification) of the hart, and spirit in putting off the body of the son of the flesh, Deut. 10. 16. Rom. 2. 29. Col. 2. 11. and lo it was a seale of the righteousness of faith, Rom. 4. 11.

11 Ver. 11. superfluous foreskin] The Hebrew Gaorlab, signifieth a superfluite and stoppage, that hindreth the due effect and operation of a thing; and the Greek Acrabutia (which the Apostle useth in Rom. 2. 25.) is in speciall that superfluite which is on the top of mans flesh, to weet, on the member of generation: the foreskin that covereth the secret part. Which God here commandeth to be cut quite off,

25 as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the lips of a stammerer, which use superfluite in speaking, Exod. 6. 30. and to the hart covered with a fat skinne, Lev. 26. 41. Exod. 6. 10. to the ear stopped that it cannot hear, Ier. 6. 10. And spiritually, all sinnes signified by this superfluous fore-skin; as the Apostle mentioneth the superfluite of malicousnes, to be put away, Iam. 1. 21. & the uncircumcision of our flesh, is joyned with our estate dead in sinnes, Colos. 2. 13. The Hebrew Doctors also did thus understand it; for the foreskin of the hart, in Ier. 4. 4. the Chaldee paraphraist there expoundeth the wickednes of the hart; and in Deut. 10. 16. the Greek interpreters translate it hardness of hart. The uncircumcised ear, in Ier. 6. 10. and heart, in Lev. 26. 41. the Chaldee calleth foolish; and uncircumcised perfons in Ezek. 28. 10. and 31. 18. are in the Chaldee, wicked, and sinners: the superfluous fore-skin, signifieth the strenght of uncleanses: faith R. Menachem, on Gen. 17. And in speech of Adams sin, the Iewes have a proverb, that the first man (Adam) drew over (or gathered) his superfluous foreskin, that is, broke the covenant of his God, and became, a sinner, R. Menachem on Gen. 3. Also when the word is applied unto trees, it signifieth the impurity of the fruits, which might not be eaten of, Lev. 19. 23. and the Hebrew doctors write, that as Epicurus, and they that deny the Law (of God,) the resurrection of the dead, the coming of the Redeemer, and other such like; so to that draweth over (or gathereth) his superfluous foreskin, (that is, maketh himself againe uncircumcised,) hath no part in the world to come, (that is, in eternall life) but shall be cut-off and perish, and be dammed for their great wickednes and sin, forever & ever. Maimony in Misn. treat. of Repentance, ch. 3. S. 6. a signe] or tokens which is that which sheweth one thing to the eye, another thing to the minde. The Apostle calleth it also a seal, Rom. 4. 11. which serveth for assurance of the

thing

thing signified. And so the Hebrew doctors, use the phrase of sealing their offspring, with the signe of the holy covenant: Maimony in Misn. treat. of Circumcision, ch. 3. S. 3. And that they took por this for a carnal signe, appeareth by their words, in the book called Zohar, where treating upon this subject on of the law, they lay, At what time a man is sealed with the holy seal of the signe (of Circumcision:) thenceforth he feeleth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepe not this signe: what is written? By the breath of God they perish: (Job 4. 9) for that the seal of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the mysterie more heavenly, whiles he calleth the signe of circumcision, a seal of the righteousness of faith, Rom. 4. 11. and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is that of the hart, in the spirit, not in the letter, Rom. 2. 25. 29.

12 Ver. 12. a son of eight dayes] that is, a man child of 8 dayes old, meaning in the 8 day. Which time was so fit, that if the 8 day fell to be the Sabbath, yet they circumcised the child therin, Job 7. 22. And so it is in the Hebrew Canons, Circumcision in the time thereof, drives away the Sabbath: that is, a man must omit the keeping of the Sabbath, for to circumcise in due time: Maimony treat. of Circumcision, ch. 1. S. 9. God appointed the eighth day, as the first convenient time. For creatures new born, were counted as in their bloud, and unclean for 7. daies, and the 8. day they might be offred unto the Lord, Levit. 22. 27. and so in mankind, Levit. 12. 2. 3. The same number of dayes, was observed in many other things; as, for the confeeration of the Preists, Levit. 8. 33. 35. and 9. 1. the cleasing of Leperis, Levit. 14. 8. 9. 10. and of persons with unclean yssues, Lev. 15. 13. 14. the cleasing of polluted Nazirites, Numb. 6. 9. 10. and for purifying the altar, Ezek. 43. 6. 27. and sundry the like. In all which, as the Sabbath

day ever came over their heads within that space, (which day was a signe of sanctification from the Lord, Exod. 31. 13.) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the 8 day (which was the first of the week following,) whose death was a full cleansing of all our sinnes, and his rising again, our justification, Mark. 15. 1. 2. 6. Rom. 4. 25. And in him, are wee circumciled, with the circumcision done without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, being buried with him in baptism: Col. 2. 11. 12. R. Menachem on Gen. 17 layth, Circumcision was therefore done on the 8. day, that the Sabbath might passe over it: for there is no 8. day, without a Sabbath. shall be circumcised] by the parents, masters, or magistrates. The Hebrew Doctors say, the charge lyeth upon the Father, to circumcise his son: and upon the master, to circumcise his servants, born in the house, or bought with money. If the father or master transgres, & circumcise them not, &c. c. then the judges are commanded to circumcise him, whether it be son or servant, in due time, that there be no uncircumcised left in Israel, or among their servants. If the thing be hidden from the Judges, and they circumcise him not: when he is waxen great, he is bound to circumcise himselfe. And every day that passeth over him, after he is waxen great, and he is uncircumcised himselfe, loe he breaketh the commandement. Maimony treat. of Circumcis. ch. 1. S. 1. 2. male] who had by nature that foreskin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, Gal. 3. 28. and therefore baptisme the signe of the covenant now under the Golpell, (which is come in place of circumcision, Colos. 2. 11. 12.) is given both to men and women. Sct 8. 12. Moreover the woman is comprehended under the man, as her head, 1. Cor. 11. 3. who only had this signe in his flesh, with effusion of bloud, which alwaies had respect unto, and accomplishment in the blood

blood of Christ, figured by the male, Heb. 9.22.23.24. Here also the Hebrews write; that a child who is born as if he were circumcised (without a forskin,) the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcized the eighth day. Likewise if any be cut out of the side of his mother's body. And who so hath two foreskins; they cut them both off in the 8. day. Maimony treat. of Circum. c. 1. S. 7. child of the house] that is, the home born servant: see the notes on Gen. 15.3. So after, in ver. 13. 23. bought with money] Hebr. purchase of silver: whereby all money and price is meant. By this it appeareth, that the heathens also might be partakers of Abrahams covenant, and of grace in Christ; & so of all other blessings in the Church: for every circumcised person, did also eat the pasleover, (which was another figure of Christ,) Exod. 12. 48. 1. Cor. 5. 7. Of this point, the Hebrew canons say, whether a servant be born under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is born in the house, is circumcised on the 8. day; and he that is bought with money, is circumcinated in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the heathens, a servant grown in years, and the servant be not willing to be circumcised: he dealeth with him a whole twelve moneth. More then that, it is not lawfull to keep him being uncircumcised, but he must sell him again to the heathens. And if he contionued with him at the first, whilst he was with his master the Ethnik, that he should not circumcise him: it is lawfull to keep him though he be uncircumcised; only so, that he take upon him the 7. commandments given to the sonnes of Noe, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those 7. commandments, he is to kill him out of hand. Maimony, treat. of Circumf. chap. 1. S. 6. Of the 7. commandments to the sonnes of Noe, see the notes on Gen. 9. 4. And for killing such as would not yeld to those precepts, it is to be un-

derstood, whiles the common wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the heathens; as R. Abraham ben David noteth there upon Maimony. And that we may the better know, how they were wont to receive heathens into the Church of Israel; I will note it from the Hebrew Doctors. By three things [lay they] did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof: [Exod. 12. 48.] Baptisme, was in the wilderness before the giving of the Law: as it is written, Sanctifie them to day and to morrow, and let them wash their clothes: [Exod. 19. 10.] And Sacrifice, as it is said, and he sent young men of the sons of Israel, which offered burnt-offering &c. [Exod. 24. 5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himselfe under the wings of the Majestie of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman, she must be baptised, & bring a sacrifice; as it is written [Numb. 15. 15.] as ye are, so shall the stranger be. How are ye? By circumcision and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turtle doves, or two young pigeons, both of them for a burnt-offering. And at this time, when there is no sacrificing; they must be circumcised, and baptised, and when the Temple shall be builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, he is not a Proselyte, till he be both circumcised and baptised. And he must be baptised in the presence of three &c. Even as they circumcise and baptise strangers; so doe they circumcise and baptise servants, that are received from heathens, into the name of servitude &c. When a man or woman cometh to join a Proselyte, they make diligent inquiry after such, lest they come to get themselves under the Law for some riches that they should receive, or for dignity that they should obeyne, or for fear

fear. If he be a man, they inquire whether hee have not set his affection on some lewisch woman; or a woman her affection on some yong man of Israell. If no such like occasion be found in the, they make knowne unto them, the weightynesse of the yoke of the Law, and the toyle that is in the doing thereof, above that which peoples of other lands haue to see if they will leave off. If they take them upon them, and withdraw not; and they see them that they come of love, then they receive them, as it is written, When she saw that shee was fleschly minded to goe with her, then she left speaking unto her, [ Ruth. 1. 18.] Therefore the judges received no Proselytes, all the daies of David and Solomon. Not in Davids daies, lest they should have come of feare: nor in Solomons, lest they should have come because of the kingdome and great prosperity which Israell then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in Davids and Solomons daies, joyned themselves in the presence of private persons: and the judges of the great Synedriion had a care of them, they drove them not away after they were baptised, out of any place, neyther took they them neer unto them, until their after fruits appeared. Maimony in Misn. tom. 2. in Issrei biah, ch. 13. S. 1. -- 6. i. 1. 14. 15. Hereupon, Baptism was nothing strange unto the lewes, when Iohn the Baptist began his ministry; Mat. 3. 5. 6. they made question of his person that did it, but not of the thing it selfe, Iob. 1. 25. And as Iohn sayd of Christ, hee shall baptise you with the Holy Ghost, and with fire, Mat. 3. 11. So the Hebrew doctors say, The holy blessed God, baptiseth with fire: and the wife shall understand. R. Menachem on Lev. 8. [strangers son] that is, gentile, or paynim; one foreyn borne, and without the priviledge of Gods people. The Chaldee translate it, son of the peoples. Such would God admit, if they believed in him, to be partakers of Abrahams covenant.

13

Ver. 13 circumcised with circumcision] or, circumcising circumcised; that is, certainly, or in any wise circumcised. Which shal & charge,

is bo th for the thing it selfe, and for the manner and time therof, which was the 8. day after their birth. Yet as God desirith mercy and not sacrifice, Hos. 6. 6. so sicknes & weaknes of body, might putt off the circumcision, till time of health: as the Hebreu canons say, They circumcise not him that is sick, until he be well: & they reckon for him, from the time that he is recovered from his sickness 7. daies, from time to time, & afterwards they circumcise him. By which words is meant, if he have an ague, or like sicknes: but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8. day, so be very pale coloured, they circumcise him not, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till he blood be sink down into him, and his countenance come againe like other children for this is a sicknes, and men must be admouished well of these things. If a woman circumcise her first son, and he die through severnace of the circumcision, which decayed his strength. Also she circumcise her second child, and he die through the severnace of the circumcision, whether she have this child by her first husband or by a secound: loe her third child shall not bee circumcised in the time thereof, but they defer it, till he wax great and his strength be made firm. They circumcise none but children that are without sicknes, for perill of life, putteth away all. And is impossible to circumcise after the time, but impossible to restore the life of any one of Israell, for ever. Maim. treat. of Circum. ch. 1. S. 16. 17. 18. your flesh] that is, the secret part, or member of generation. for so, the word flesh here and in other places in speciall meaneth, Ezek. 16. 26. & 23. 20. Lev. 15. 2. God set not the signe of his covenant, on the lips, ears, or other parts of man, (which yet the Scripture calleth also uncircumcised, Exod. 6. 30. Ier. 6. 10.) but on the privie member, to teach the regeneration of nature, even of the whole man, who is borne in sin Psal. 51. 7. and the derivation of his covenant, to the feed of the faifthfull, who are therby holy, Ex. 9. 2. 1. Cor. 7. 14. and to signifie, that the

true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish and ignominious, doeth God chose to make a signe of the covenant of his grace in Christ, who is also himself a scandal & foolishnes to the world; but the foolishnes of God, is wiser then (the wisdom of) men: 1. Cor. 1. 23. 25. And that member of the body which man thought to be less honourable, on it God put on more abundant honour, (as 1. Cor. 12. 23.) that it should beare the marke of the heavenly covenant.

Ver. 14. *that soul*] that is, as the Chaldee expounde:th it, *that man*: see Gen. 12. 5. *cut off*] The Greek & Chaldee translate it, *destroyed, & consumed*. This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27. &c. It is sometime spoken of God, cutting off men by death for their synns, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kyll them; but for ignorant transgression, they were to bring the appointed sacrifices. Under this also, eternal damnation is implied. Maimony in treat. of Repentance, chap. 8. S. 1. speaking of eternal death, sayth, *And this is the Cutting off written of in the Law, as it is sayd (in Num. 15. 31.) that soul shall be cut off he shall be cut off.* Which we have heard expounded thus, *cut off in this world, & cut off in the world to come*. Of this fandel on here they say, if the father or master doe transgres, and circumcise not, they break a commandement, but are not guilty of cutting off: for cutting off belongs but to the uncircumcised person him self. Maimony treat. of Circume. c. 1. S. 1. Howbeit, Moses the father had almost been kylled, for not circumcising his son, Exod. 4. 24. &c. broken] or, made frustrate, broken down: this word is opposed to the former establishing, or, making firm, in v. 7. The Hebrewes have a canon, who so

*breaketh the covenant of Abraham our father, & leaveth his superfluous foreskin, or gathereth it over agayn; although he have in him the law or good works, he hath no portion in the world to come.* Maimony treat. of Circume. ch. 3 S. 8. Which rule is true according to the Apostles interpretation, applying circumcision to the hart, spirit, and faith in Christ. Rom. 2. 29. and 4. 11. Col. 2. 11.

Ver. 15. *Sarab*] in Greek *Sariba*. The letter *i* changed into *h*, signified the multiplication of her children, as before in Abrams name, v. 5. And the Greek having no *h* at the end of words, doubleth therefore the letter *v*, with an aspiratio *h*, *Sariba*, and so the Apostles also write it, Rom. 9. 9. 1. Pet. 3. 6. *Sarai* the Chaldean name, is made Hebrew *Sarah*; which is by interpretation a *Princess*. The Apostle calleth her a *Freewoman*, and maketh her a figure of the new Testament and heavenly Jerusalem: Gal. 4. 21. 24. 26. and the example of Abraham and Sarah, thus called, blessed & increased; is set forth for their children the church to consider, & confort themselves withall, Eph. 5. 1. 2. 3.

Ver. 16. *shalbe to nations*] that is, *shalbe become nations*, and be a mother of them, both in the flesh, and in the Lord. For all godly women, are called her children, 1. Pet. 3. 6. & Jerusalem her answerable type, *is the mother of us all*, Gal. 4. 26. Psal. 87. 5. 6.

Ver. 17. *laughed*] that is, as the Chaldee translathit, *rejoyced*: and so the word after importeth, Gen. 21. 6. though somtyme it implieth also a doubting, as in Gen. 18. 12. 13. but the prale of Abrahams faith, who was not weak, nor flaggering, but gave glorie to God, Rom. 4. 19. 20. leemeth to free him from this imputation. Thaygum Jerusalem expoundeth it, *he marvelled*. Of this word *laughed*, in Hebrew *Isaak*, the child promised was named *Isaak*: in whom Abraham saw the day of Christ, and rejoiced. old] Heb. son of 100 years, that is, going in his 100. year. So Sarah was daughter of 90. years. See Genes. 5. 32. At these yerers, both their bodies were now dead, unapt for generation. Rom. 4. 19. Heb. 11. 12.

Ver. 19. *shall beare*] or *beareth*: speking of a thing present: for God calleth the things which be not, as though they were, Rom. 4. 17. *Isaak*] Hebr. *Ischak*; the same word used before in v. 17: and signifieth *Laughing or Joy*; for besides his father and mother, all that hear, have occasion to laugh & rejoice for his birth, Gen. 21. 6. in whom both Christ the Joy of the whole earth was represented; and all the children of promise, Job. 8. 16. Rom. 9. 7. 8. Gal. 4. 28.

*seed*] The Greek version addeth, *to be a God to him and to his seed*, as before in v. 7.

Ver. 20. *heard*] the Chaldee explaineth it, *I have accepted thy prayer.* twelve Princes] So of Iacob, Isaaks son, came 12. Patriarches, Act. 7. 8. These Princes, are alter named, in Gen. 25. 12. -- 16.

Ver. 21. *covenant*] This is the 13. time that the covenant is named in this chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apostle sheweth in Rom. 9. 5. 7. 8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things in Christ, as is also confirmed by Luk. 1. 55. 72. 73. 74. Gal. 3. 29. wherein Isaak was preferred before Iacob.

Ver. 22. *God went up*] to weet, into heaven, and appeared no longer: so in other like visions of Angels, they are sayd to goe into heaven. Luke 2. 25. For God, the Chaldee sayth, *the glorie of the Lord*, meaning the vision which had now appeared: which phrase, the holy text sometime useth, as in Eze. 1. 29. & 3. 23. & 8. 4. So after, in Gen. 35. 13.

Ver. 23. *Abraham took*] herein he sheweth a rare example of obedience to Gods word, not regarding the affliction, danger, shame, scandal, and foolishnes, whiche this action in the eyes of the world seemed to bring with it: though to himself, and all the faithful in his house, it was the *joye of the righteousnes of faith*, Rom. 4. 11. Here the Hebrews have their uncertaine conjectures, or traditions; as that Abraham sent and called for Sem the son of Noe, (he was Melchizedek) about this busyness; that

it was done on *Cleahement day* (spoken of in Lev. 16. 34.) and in the place where afterward the Altar stood, in the court of the Temple, and the like; Pirkei R. Eliezer ch. 29. *circumcisid j or, cut off*, to weet, *all the skin that covered the top of the flesh, that the top of the flesh remained bare*; for so the Hebrews shew the manner of circumcision to have been. And this being a holy sign and seale, Abraham doubtless sanctified the work by prayer, which custome all the Iewes keep to this day. For he that circumcith, doth first blesse him that sanctified them with his commandments, and commanded them to circumcile; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the womb, and sealed their off-spring with the sign of the holy covenant: that commanded them to circumcile strangers, & servants, and to draw out of them, the bloud of the covenant. Which blessings Maimony recordeth in his foresaid treatise of circumcision, ch. 3. S. 1. 3. 4. 5. where he also noteth, that who so circumcish a man grown, must cover his nakednes, whilst he blesseth: and after he uncovereth and circumcisheth him. *self-same day*] Hebr. *the body (or strength) of tht day*, at Gen. 7. 13. The Greek interpreteth, *in the time of that day*. From hence, and the commandement in Lev. 12. 3. the Iewes have taught, that none might ever circumcise but in the day time, after the sun was up. Maimony treat. of circum. ch. 1. S. 8.

Ver. 27. *circumcised with him*] Not only Abraham himselfe, but his *household*, with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, payned and sore in their flesh, all at once, as Gen. 34. 25. and spirituall, did putt off the body of the sinnes of the flesh, by the circumcision of Christ, Col. 2. 11.

laugheth, and is reproved. 17. The destruction of Sodom is revealed to Abraham: 23. and he maketh intercession for the men thereof. 32. The whole citie should be spared, if but ten just persons were found therem.

¶ ¶ ¶

1 AND Iehovah appeared unto him, in the okes of Mamree: & he was sitting at the tent dore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men, standing before him: and he saw, and ran to meet them, from the tent dore; & bowed down himselfe to the ground. And he sayd: Lord, if now I have found grace in thine eyes; passe not away I pray thee, frō thy servant. Let a little water, I pray you be taken, and wash ye your feet: and lean-yedown, under the tree. And I will take a morsell of bread, and susteyne ye your heart, after that ye shall pass-on; for therfore have you passed, unto your servant. And they sayd: So doe as thou hast spoken. And Abraham hastned into the tent, to Sarah: and he said, Haste three pecks of flowery meale: knead, and make cakes. And Abraham ran unto the herd; and hee took a calfe of the herd, tender and good, and gave it to a youngman; and he hastned, to make it (ready.) And he took butter and milk, and the calf of the herd which he had made (ready), and set it before them: and he was standing by them, under the tree, and they did eat. And they sayd unto him; where is Sarah thy wifes? And he sayd, behold in the tent. And hee sayd, Returning I will return unto thee, when this time reviveth; and loe,

12 Sarah thy wife shall have a son: And Sarah heard, in the tent dore, and it was behind him. And Abraham & Sarah were old, coming into dayes: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her self saying: after I am waxed old, shall I have pleasure? also my Lord is old. And Iehovah sayd, unto Abraham: wherfore laugheth Sarah, laying, Shall I verily bear a child, and I am old? Shall any thing bee unpossible for Iehovah? At the appointed-time will I return unto thee, when this time reviveth, & Sarah shall have a son. And Sarah fally-denyed, saying, I laughed not: for she was afraid: and he sayd, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: & Abraham went with them, to bring them on the way. And Iehovah sayd; shall I hide from Abraham, that which I am doing? And Abraham, being shalbe a great and mighty nation: and blessed shal be in him, all nations of the earth? For I know him, how that he will comand his sonns, and his house after him; & they shal keep the way of Iehovah, to doe justice and judgment: that, Iehovah may bring upon Abraham, that which he hath spoken unto him. And Iehovah sayd, The cry of Sodom and Gomorrah, because it is much: and their sin, because it is very heavie. I will goe down now and see, whither according to the cry thereof that is come unto me, they have done altogether: and if not, that I may know. And the men turned the face from thence, and went to Sodom: and Abraham,

speaking unto Abraham: and Abraham, returned to his place.

Annotations.

¶ ¶ ¶ Here beginneth the fourth section of the law, called of the first word Vajera, hat is, And (the Lord) appeared. See Gen. 6.9.

Ver. 1. [appeared] or was seen of him, meaning Abraham. This vision was to renew the promise of Isaaks birth; and to acquaint Abraham with Gods purpose of destroying Sodom. And for us, to see how Abrahams faith wrought with his works, and by works, faith was made perfect, as Lam. 2.22. [the okes] that is, the oak-grove, or the plenyn: see Gen. 13.18.

[in the heat] that is, at noon; as the Greek translateth it. At such time travellers wax faint and hungry; here also figureth afflictions, Mat. 13.6.21. Rev. 7.16. the due time to shew forth works of grace, Mat. 25.35.

2 Ver. 2. [three men] so they seemed at first to Abraham; but he entertained Angels unaware, Heb. 13.2. for one of these is called Iehovah, v.13.14. 17. 20.21. and Abraham after so acknowledged him as the Lord, and judge of all the earth, v.25.27. And this was Christ; Rom. 10.9. Job. 5.22. The other two were created Angels: Gen. 19.1: The Hebrew Doctoris here say; And behold three Angels were sent to Abraham our father: and they three were sent for three things; because it cannot be, that mor things then one should be sent by the hand of one of the high Angels. The first Angel was sent to shew glad tidings unto Abraham our father, that Sarah shold bear Isaac. The second Angel was sent to deliver Lot from the overthrow (of Sodom.) The third Angel was sent to overthrow Sodom and Gomorrah, Admah and Ziboin. [Targum Ierusalem, on Gen. 18.] before him,] or against him; thus occasioning Abraham to come unto them; who prelenty ran; and so pursued hospitality, as the Apostle speakeith, Rom. 12.13.

Ver. 3. Lord] the Hebrew Adonai is written with long A in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greek also translatheth it absolutely Lord, and the Chaldee expresseth it by the letters of Ithovah; otherwise then in Gen. 19. 2. And Abraham in v. 27. under this title, acknowledgeth him for God; opposing himself, as dust & ashes.

Ver. 4. leave ye down] hathis, yif yee, or as the Greek translatheth, refresh your selves.

Ver. 5. sustyn ye] or uphold, that is, comfort or strengthen your hart; the Greek translatheth it eat. Bread is compared to a staff, or stay, Esa. 3. 1. for that it is the chief sustenance that upholds the life of man. So in Judg. 19. 5. Psl. 104. 15.

V. 6. three pecks] or measures, each of them was at least a pottle bigger then our English peck, for three of them made an Ephah, or Bushel, (whereof see Exod. 16. 36.) The Hebrews write that this their peck, (which they call Seah, the Greek Saron,) conteyned as much as 144 common hens eggs. For their least measure is the quantite of an egg; six whereof doe make a measure, called Log, or Pinte, (whereof see Lev. 14. 10.) and fourte of them Logs, make a Kab, (whereof see 2. Kin. 6. 25.) & six Kobs make this Seah, or Peck; three whereof Abraham prepareth here, for three mens dinner; which with other things doe manisest his liberalitie; contrary to Nabals, 1. Sam. 15. 13. Our Saviour also hath a parable of three pecks of meal which a woman leavened, Mat. 13. 33. That which in Ruth. 2. 17. is an Ephah (or Bushel) of barley: the Chaldee paraphratheth calleth three Seahs (or pecks). So also in Exod. 16. 36.

flowery meale] that is fine meal; Heb. meale of flower. This, and the tender and good calf, v. 7. sheweth that Abrams benevolence was of the best things that he had. See the annotations on Gen. 4. 4.

Ver. 7. the herd] or, the beeves: as the Greek and Chaldee turne it. a calf] Heb. son of the herd, or beef: so, sons of the flock, for Lamb: Psl. 14. 4. son of the f<sup>o</sup>al, Gen. 49. 11. sons of the V<sup>i</sup>corn,

Psal. 19. 6, and sundry the like. to make it] to weet, ready, that is, to dress it. An usual phrase for preparing, dressing, or trimming any thing; so to make the Passover, Exod. 12. 48. Mat. 25. 8. and other sacrifices, Exod. 10. 25. Psl. 66. 15.

Ver. 8. set] Hebr. gave. standing] the Chaldee translatheth, bee ministered to them. And so the Hebrew word often signifieth, as the Levites that stod, Neh. 12. 44. that is, served, or wayted: so he which stod before the King, Ier. 52. 12. is sayd to be the servants of the King, 2. Kug. 25. 8. And this seteth forth Abrahams humilitie.

Ver. 9. in the tent] It is a vertue for women, to be keepers at home, Tit. 2. 5. but the lewd womens feare, abide not in her house, Prov. 7. 11.

V. 10. Returning I will return] that is, I will certainly returne, see Gen. 2. 17. This was a word of promise, whereby the children of God, & true seed of Abraham, were discerned from the other, Rom. 9. 8. 9. Neither do we find that this return was by the Angels apparition again; but by the complemet of the thing promised. when this time reviveth] or liveth; that is, the next yere at this time: as appeareth by the accomplishment Gen. 21. 1. for then Abraham was 100. yere old, and now he was 99. Gen. 17. 24. In the revolution of the yere, things returne to the same life and estate, which they had before. And in spirituall things, when promises are fulfilled, it is called the acceptable yere of the Lord, Luk. 4. 19. So a civie is sayd to be revived, when it is built and repaired, 1. Chron. 11. 8. and stones revive, when they are restored to their former state, Neh. 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, At this time will I come, Rom. 9. 9. It may also bee translated, According to the time of life: or rather, at this time of life: the word thi, being usually understand, as in Exod. 9. 18. 1. Sam. 9. 16. & 20. 12. and sometimes expressed, as in Job. 9. 6. The Chaldee referreth it to Abraham and his wife: According to this time when ye shalbe alive. A like promise

promise is made in 2. King. 4. 15. 17. w here the Greek, version hath, as the times, (or, when the hour) liveth.

11 Ver. 11. into dayes] that is, into yeres: as Gen. 4. 3. A like phraseth the Evangelist useth of some gone forward in dayes: for, v. 19 aged, Luk. 1. 7. 18. So Gen. 24. 1. the way] that is, the custome (or maner) of women, for the ordinary & natural course of the body, or flours; mentioned Levit. 15. 19. 25. meaning, that she was past natural strength to conceive and bear children: as is expayned in Rom. 4. 19. H<sup>e</sup>breus 11. 21. So the promise of redemption was fullfilled for us by Christ, when we were without strength, Rom. 5. 6. even dead in trespasses and synnes, Eph. 2. 1.

12 Ver. 12. laughed] as thinking it could not be: which her vivek faith is after reproved, and she strengthened, v. 13. 14. But Abrahams laughing, was for joy; in beliefe, and admiration: Gen. 17. 17. and so was Sarahs afterward, Gen. 21. 6. wherefore her faith also is commanded unto us Heb. 11. 11. my Lora,] that is, my husband, whom Sarah reverenceth by this name: wherefore her obedience is set forth for an example to all wyomen, in 1. Pet. 3. 6.

13 Ver. 14. any thing,] or word, that is whatsoever can be spoken of. impossible] or, marvelous; that is, hard to be done, or impossible, as the holy Ghost translatheth this according to the Greek version, Luk. 1. 37. So in Zach. 8. 6. It implied also a thing hidden and unknown. Here God graciously pardoneith Sarabs infirmitie, after he hath reproved her; and repeateth his promise, to strengthen her faith, that she might be blessed, in believing that there should be a performance of those things, which were told her from the Lord, (as Luk. 1. 45.) For Zacharie was striken dumb for a time, because he beleeveth not a like promise made unto him; Luk. 1. 13. 18. 20.

16 Ver. 15. to bring them on the way,] or, to send them away; to weet with honour, and after a godly sort, as the Apostle speaketh, 3. Job. 6. for this is a dutifull kindnes-

much spoken of; as in Act. 20. 38 and 21. 5. Rom. 15. 24. 1. Cor. 16. 11. Tit. 3. 13.

17 Ver. 17. shal be hide] that is, I will not hide: As, shalt thou build me an house? 2. Sam. 7. 5. is the same that, thou shal not build. 1. Chron. 17. 4. And, doo men gather grapes of thorns? Mat. 7. 16. which another Evangelist recording sayth, men doe not gather Luk. 6. 44. The Lord will do nothing but he reveleth his secret unto his servants the prophets, Anos 3. 7.

18 Ver. 18. being shalbe] that is, shall surely be, or, become. in him] that is, in his seed, Christ: see Gen. 12. 3.

19 Ver. 19. how that he will,] or, to the end that he may command: but the Greek keepeth the former senfe. his house] the men of his house, as the Chaldee explayneth it. According to this, is the law, Deut. 6. 7. and 11. 19. and they shal keep] or, that they may keep: these two phraseth are implied in the Hebrew, and the scripture useth them indifferently, as judge not ye shal not be judged, Luk. 6. 37. or, that ye be not judged, as Mat. 7. 1. the way] that is, the true religion, faith and obedience prescribed for men to walk in, Act. 18. 25. 26. D. ut. 8. 6. & 10. 12. The Chaldee layth, the wayes that are right before the Lord.

unto him] or, of him. The Greek translatheth, all things that he hath spaken unto him.

20 Ver. 20. heavy, for greivous of their synnes, see the notes on Gen. 13. 13. The Greek here translatheth, their synnes are very great.

21 Ver. 21. I will goe down] see this phrase in Gen. 11. 5. The Chaldee sayth, I will appear and judge. doon altogether, for, made a ful end: that is, have wholly finisched their lyn, which bringeth forth death, Jam. 1. 15. This word ful-end (or, consummation) is used also for the ful-punishment and consuming of the synners, Jer. 46. 28. that I may know] so the Greek translatheth: it may also be Englished, I will know; that is, make trial: God speaketh of himself, after the manner of men; So in Gen. 22. 12. Exod. 33. 5. The Chaldee paraphratheth, I will consume them if they repent not; but if they doo repente, I will not take vengeance.

vengeance.

Ver. 22. *the men*: two of the three which appeared to Abraham, v. 1, which were two Angels, Gen. 19. 1. the third stayed with Abraham, and he is called *sebôvah*; the Lord Christ. *flood*: or, was standing, as the Greek translathet: the Chaldee addeth, *flood in prayer before the Lord*: Gen. 19. 27. And elsewhere by standing before God, prayer is meant, as ver. 15. 1. And Christ sayth, when ye stand, praying: *Mark* 11. 25.

Ver. 23. *drew near*: to make his requests to the Lord: a signe and fruit of faith, Heb. 7. 19. & 10. 22. *consume*: or, *make an end of*.

Ver. 24. *if so be*: or, *It may be*: peradventure: it is a word that intimateth difficultie and yet with some hope also of possibilltie: as in Exod. 32. 30. Jos. 14. 12. Zeph. 2. 3. 1. Sam. 14. 6. 2. Kings. 19. 4. *[bare]* or forbear, *forgive the place*, under one city Sodom, implying al the rest.

Ver. 25. *Farr be it from thee*,] The Hebrew *Châlîlôh*, signifieth *a profanation, or profane thing*; and so forbidden to be done. And somtime the name of God & Lord is added, as in 1. Chr. 11. 19. 2. Sâ. 23. 17. & it is in our phrase, *God forbid*, or *God forbid*. The Apostles following the Greek version, express it somtime by (*Me genoito*,) *be it not, or Farr be it*, Rom. 3. 4. 5. somtime by *bileos*, that is, propitious or favourable; as praying God in mercy to keep it away: as Mat. 16. 12. *Farr be it from thee*, (or *God forbid*, Lord, *to do*,) or from doing.

*the word*,] or this thing, *judgment*: that is, *right judgement*, or *equite*. So the word *judgment* is often used: as Psal. 9. 5. 17. & 19. 12. Mat. 23. 23.

Ver. 26. *all the place*,] and so, the people of the place. In ver. 5. 1. God offreth the *ke* for *ferulâlê*; if there could a man be found that executed judgment and sought the truth, he would spare it.

Ver. 27. *have taken upon me*,] or, *have willingly begin*: for so the original word sometime signifieth *willingnes and content*, *Iof*. 17. 12. *Inug*. 17. 11. sometime a volun-

*tary beginning*; or, *or taking hand*, Deut. 1. 5. Accordingly the Greek here translathet, *I have begun*. *dash*: that is, *base*, *vile*: see Gen. 3. 19.

Ver. 28. *defrey*,] or, *corrupt, mar*: see Gen. 6. 13. *for five*: that is, *for lack of five*. So, for *fatnes*, Psal. 10. 1. 2. 4. and for the *fruits*, Lam. 4. 9. 15, for the lack of them.

Ver. 30. and *it will*,] or that *it streak*: as v. 19. the Greek translathet it, *if I speak*: to v. 32. Also and, is put for *and*, if, in Exod. 4. 23. *Mal.* 1. 2.

Ver. 32 this once:] Abraham descended not to lever then ten: a reasoun whereof the Hebrew Doctors give to be this, that in the generation of the floud, there were eight, Noah and his wife, and his 3. sonns and their wives; and yet the *world* was not saved for their sakes: *Bresith rabbah*, on Gen. 18.

Ver. 33 *Iehovah went away*: the Chaldee sayth the *Glorie of the Lord*, was lifted up, made an end: the Greek turneth it, had ceased speaking.

## CHAP. XIX.

1. *Lot in Sodom entayneth two Angels*  
4. the Sodomites (to abuse them) doe beffet his house, and will not be disswaded from their wickednes. 11. The Angels strike them with blindnes. 12. and send Lot for safety into the mountayn: 18. but he obteyneth leave to goe into Zoar. 24. Sodom & Gomorrah are destroyed with fyre from heaven. 26. Lots wife looking back, is a pillar of salt, 30. Lot fearing to abide in Zoar, dwelleth in a cave, 31. His two daughters make him drunken, and of them he begetteth Moab and Ammon.

1. *And there came two Angels to Sodom*, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and role-up to meet them; and he bowd-down himself with the face to the ground. And he sayd, Behold now my Lords, turn in I pray you

you into your servants house, and tary-all-night, and wash your feet; and ye shal rise-up early, and goe on your way: And they sayd Nay, but we will abide-all-night in the street. And he pressed upon them vehemently, & they turned in unto him, & came into his house: and hee made them a banquet; & did bake unleavened-cakes, and they did eat. But before they lay-down, the men of the citie, the men of Sodom, compassed about the house, fro the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and sayd unto him, where are the men, which came unto thee, this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the dore: and he shut the dore after him. And he sayd, I pray you my brethren, doe not evill. Behold now, I have two daughters, which have not known man; let me I pray you, bring-out the, unto you; and doe yee to them, as is good in your eyes: onely to these men, doe not any-thing; for therefore came they into the shadow of my rafter.

9. And they sayd, Stand further; & they sayd, This one fellow came in to sojourn, and wil he judging judge? now will we doe worse to thee, then to the: and they prested sore, upon the man upon Lot, & came-neer, to break the dore. And the men put-forth their hand, & brought in Lot unto them, into the house: and shut the dore.

11. And they smote the men, which were at the dore of the house, with blindnes, fro the final even to the great: that they wearied themselves, to find

12. the dore. And the men sayd unto Lot, *halt thou here any besides?* son-in-law, or thy sonns or thy daughters, or any that thou halt in the citie: bring-out, from this place. For wee will destroy this place: because the cry of them is wexen-great, before the face of Iehovah; and Iehovah hath sent us to destroy it. And Lot went out, & spake unto his sonns-in-law, that were taking his daughters; & he sayd, rise-up goe-out, from this place; for Iehovah will destroy the citie: but he was as one-that-mocked, in the eyes of his sonns-in-law. And when the dawning of the day came up, then the Angels hastened Lot, saying: Arise, take thy wife, and thy two daughters, which are found here; lest thou be consumed, in the iniquity of the citie. And he lingred, and the men layd-hold, on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentlemicerie of Iehovah upon him: & they brought him forth, & set him without the citie. And it was, when they had brought them-forth abroad, that he sayd; Escape for thy soule, look not behind thee, neither stay thou in all the plaine: escape to the mountayne, lest thou bee consumed. And Lot said unto them: Oh not so Lord. Behold now, thy servant hath found grace, in thine eyes; & thou hast magnified thy mercie, which thou hast done with me, to save-alive my soule: and I, I cannot escape to the mountayne, lest evill cleave unto me, and I die. Behold now, this citie is neer, to flee thither, and it is a litle one: oh let me escape

P. thither,

thither, is it not a little-one? and my soul shal live. And he sayd unto him, Loe I accept thy face, for this thing also: that I will not overthrow the citie, for the which thou hast spoken. 21 Haste thee, escape thither; for I cannot doe any thing, till thou be come thither: therfore he called the name of the citie, Zoar. The sun, came-forth over the earth: and Lot, entred into Zoar. And Iehovah rayned upon Sodom and upon Gomorrah, brimstone and fire: from Iehovah, out of the heavens. And he overthrew these cities, and all the playn: and all the inhabitants of the cities, and that which grew on the ground. And his wife looked, from behind him: and she was, a pillar of salt.

27 And Abraham gate-up-early, in the morning: unto the place, where he had stood, before Iehovah. And hee looked, toward Sodom and Gomorrah; and toward all the land of the playn: and hee saw, and loe the smoke of the land went-up, as the smoke of a fornace. And it was, whē God destroied the cities of the plain, that God remembred Abraham: and sent Lot out of the mids of the overthrow, when hee overthrew the cities, in the which Lot dwelt. And Lot went-up out of Zoar, & dwelt in the mountain, & his two daughters with him; for he feared to dwell in Zoar: & hee dwelt in a cave; hee and his two daughters. And the firstborn, said unto the younger, our father is old: & ther is not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drink wine, and let us lye with them: Luk.24.8.19.

him: & keep-alive seed of our father, And they made their father drinke wine, in that night: & the first-borne went-in, and lay with her father; and he knew not when she lay-down, or when she arose. And it was, on the morrow, that the first-born sayd unto the yonger; Behold I lay yesternight, with my father: let us make him drinke wine this night also; and goe thou in, lie thou with him; & let us keep alive seed of our father. And they made their father drink wine, in that night also: and the yonger arose, and lay with him; and he knew not when she lay-down, or when she arose. And the two daughters of Lot, were with child, by their father. And the first borne bare a son, and he called his name Moab: he is the father of Moab, unto this day. And the yonger, she also bare a son, & called his name Ben-ammi: he is the father of the sonnes of Ammon, unto this day.

## Annotations.

1 **T**here came two [or, the two Angels came, called before, men, Gen. 18.22, and so they seemed unto Lot, who also entertained Angels unawares, Heb. 13.2. Compare this action of Lot, with Abrahams, Gen. 18.]

2 Ver. 2. *my Lords*] so both Greek and Chaldee allo translate it; the Hebreu, *Alonai*, being written otherwile, then when it signifieth the Lord God: (see Gen. 18.3.) *Nay*] The Angels as men, humarly refused; being sent also to view the maners of the people, (Gen. 18.21.) they would have abode in the streets indeed, had not Lots importunacie, made them doe otherwise. So Christ made as if hee would have gone further, but constrained by the discipells, hee stayed with them: Luk.24.8.19.

Ver. 3:

3 Ver. 3. *pressed upon* [or, was instant, constrained: so Luk.24.29.] *a banquet* or, *a drinking*; as both the Hebreu and Gr. words signifie, for large drinking is used in banquets; hereupon it is called *the banquet of wine*, Efl.5.6. & 7.7. and the King and Hamon came to drink with Q. Esther, that is, to banquet, Efl.7.1. So Efl.3.4. *unleavened-cakes*] for hast, because time suffered them not to be leavened. See Exo.12.39, where the word *cakes*, is exprested, which here wanteth; as on the contrary, *cakes* were exprested in Gen.18.5, where unleavened is to be understood.

4 Ver. 4 *from the utmost*] meaning, from every quarter: for the Hebreu often omitte the repeating of the same word at the end, for brevities sake, as 1. Chron.17.5, from tent to tent, and from tabernacle: where is again to be understood, unto tabernacle. So here, *from utmost part*, (*to utmost parts*) that is, from all parts. Sometime it is fully exprested, as in Mat. 24.31, from the era of heaven to the end thereof. The Greek here translateth, *all the people together*.

5 Ver. 5. *called unto Lot*] They were not ashamed to proclaim their owne filthynesse: so God reprover the Lewes, they declare their sins as Sodom, they hide them not. Efl.4.3.9. *may know them*] that is, may lie with them; as Gen. 4.2, which senfe the Greek version also giveth here. Hereupon that horrible and unnatural sin, which the Scripture calleth *lying with the male*, Lev. 18.22. & 20.13, is called *Sodomic*, as being first practised in Sodom, & the critics about it; which God would therefore severely plague in this world and for ever, as the Apolle writeith of *Sodom and Gomorrah, & the cities about them in like manner giving themselves to fornication, and going after other flesh*; they are set forth for an example, suffering the vengeance of eternal fire, Jude v.7. The Canaanites, having fallen from God, to idolatrie, Deu.1.1,2,3,30.31. God therfore gave them up to uncleanness, to dishonor their own bodies between themselves, & leaving the natural use of the woman, to burn in lust, one toward an other, men

with men doing that which is unseemly; as Paul observeith, in Rom. 1.23 24...27. An example of like filthines, fell out: after this in Israel, Judg.19.21. &c.

6 Ver. 6. *the dore*] two words, are here used for a dore, the first *Pethach* which is the open-place, wherat he went out: this latter, dore, which is the dore that shutteth up the passage.

7 Ver. 7. *my brethren*] thus he lovingly intreatheth those wicked men; respecting the common brotherhood of nature, A.1.17.26. Efl.5.8.7. so David called the evill and wicked, his brethren, 1.Sam.30.23.

8 Ver. 8 *not known*] to weet by lyng with the male; as the phrase is explyned in Num. 31. 17. and so by the Ierusalem Thargum here. By this prostituting of his daughters, Lot thought to avoyde a greater evill: but it is not lawfull to doe evill that good may come: Rcm.3.8. *of my rafter* or beam; that is, of my roofer or house made with rafters: a part being put for the whole: so the Greek hath, *under the rafter of my rafters*; but the Chaldee saith, *of my habitation*.

9 Ver. 9. *stand further*] or get thee a side: as if they would consult of the matter. But by a much like speech used in Efl.6.5, it seemeth to be spoken in daylyan, and will be judging judge?] or he will judging judge, but the Greek refolvheth it into a question, came he also to judge judgement? This phrase, doubling the word, (whore of see Gen. 1.17.) may also imply Lots often rebuking of them at other times, for he waxed with the lafious conversation of those wicked men; and dwelling among them, in seeing and hearing, toirm ned ha, just/suite, day after day, with their unlawfull deede: Pct.7.8.

10 Ver. 11. *with blindness*] or, *dazed-blindnes*, both of body and minde; whē the sight beames are confusd, and nothing can be seen as it is. The word is not used but in this place, and at an other like accident, in 2.King.6.18, the plurall number, noteth the greatness of the plague; as extreme-blindnesse.

11 Ver. 12. *or thy sonnes*] in the Hebrew and P. 2 is

is here for *or*, as the Greek also translatheth it : see Gen. 13. 8.

Ver. 13. will destroy] or, are destroying; Hebr. corrupting; see Gen. 6. 13. that is, we are about to destroy : so v. 14.

Ver. 14. were taking] that is, being betrothed ; were ready to take in marriage: or had taken, as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites; for only two which were virgins, escaped with him, ver. 8. 30. This also seemeth closely to be implied in ver. 15. *goe-out*] The Hebrew word hath in it a prick extraordinarie, (noted also in the Hebrue margin,) which increaseth the signification, as urging an hasty going-out. The like is in Exod. 12. 31.

Ver. 15. are found] that is, present. The Chaldee addeth, which are found faithfull with thee; the Greek faith, which thou hast. But found, is often used for present, 1 Chron. 29. 17. 2 Chron. 5. 11. & 30. 21. & 31. 1. & 34. 32. *the iniquite*] that is, the punishment for iniquity. Hereupon is that usuall phrase of bearing iniquite, for suffering punishment, Lev. 10. 17. 19. 20. Numb. 14. 34. Even the righteous are in danger, to partake of the wicksds punishment, if (when God calleth,) they depart not from among them. Compare Rev. 18. 4.

Ver. 16. *ingred*] or delayed, distracteth himself, with much trouble and busynesse; the Greek translatheth, they were troubled. Dwid contrary wife delayed not, to keep Gods commandments; Ps. 119. 60. in the gentlemery] or, for the mercifull sparing; that is, the Lord being mercifull and sparing him; as the Greek translatheth. The word importeth gentleness, & loving affection, or commiseration, as whereby men are spared from punishment. So in Esa. 63. 9. in his love and in his gentlemery God redeemed his people.

Ver. 17. *that he*] or, then he said, meaning the Lord, Jehovah, as appeareth v. 18. 14. who (it seemeth) was now come from Abraham to Sodom: Gen. 18. 22. 33.

*thy soule*] that is, thy life; for the Scripture usually speaketh, as *keep his soule*, Job

2. 6. that is *sparke his life*: to seek the soule, is to seek ones life, Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. & 37. 21. *look not*] this commandement (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, v. 26. and forbiddeth all affection of worldly things, which draweth from ready obedience unto God: Compare Luk. 9. 2. Phil. 3. 13. 14. Mat. 24. 16. 17. 18.

*to the mount*] The mountaines are sometime spoken of, as places of safety, Mat. 24. 16. figuring Gods providence and protection, Psal. 121. 1. & 125. 2. Eze. 2. 2.

Ver. 18. *Lord*] or my Lords: for the Hebrew Adonai (by reason of the pawse) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth it for Lords, but the Greek Lord: and the words following are directed to one, though before he speake to them: See Gen. 15. 2. & 18. 3.

V. 19. *clavé unto me*] the Greek faith, take hold on me. Herein Lot shewed his weak faith, not resting in Gods word; wherefore the place which he chose for safety, lecured him not, but for fear he left it, v. 30.

Ver. 20. *to flee*] that is, for me to flee, as the Greek translatheth. See Gen. 6. 19. & 23. 8.

Ver. 21. *accept thy face*] or, lift up thy face, that is, *desrespect*, and so will gratifie thee, and grant thy request in this thing. Thus the Lord doth the desire of them that feare him, Psal. 145. 19. This phrase of accepting the face, is usuall for shewing of favour to any, which sometime is spoken in the yll part, & commonly called respect of persons, and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by ethadimata to profouer: which here, and in sundry other places meaneth *an honorable regard and estimation of ones face, or fuit*; in which sense the Apostle useth it; Jude, vi. 16. against such as would respect the face, or gratifie men for profits sake. The contrary wherto is to turn away the face of any, which is, to say one nay, or deny their request, 1. King. 2. 16. 20.

Ver. 22. *any-thing*] or, the thing to wear, now

now in hand. Heb. a word, he called Jchath is, every one; or, it was called, See the notes on Gen. 16. 14. Zoor,] or, Zogor: in Greek, Sigor, and elsywhere Sogor, in the Latin Sogor, by interpretation Lish; before it was called Bala, Gen. 14. 2.

Ver. 23. came forth over,] or, arose upon the earth. This time of the morning, was fittest to shew the light of grace arisen to Lot; and how in prosperity, affliction that come upon the wicked, and they not know the morning thereof; as Esa. 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45, but unto Sodom, it is the time of vengeance. Hence Christ layth, as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the day that Lot went out of Sodom, it rayned fyre and brimston from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is revealed. Luk. 17. 28. 29. 30.

Ver. 24. and upon Gomora] vvith two other cities (not here exprest) Admah and Seboim, Deut. 29. 23. *bringston*] this added to fyre, increaseth it, Esa. 30. 33. and so is used in scripture to signify increase of torment for the wicked; and the second death: Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these cities, it is said, besides their temporal judgment, that they suffer the vengeance of eternal fyre: Jude ver. 7. and are made an example to thole that after should live ungodly, 2. Pet. 2. 6. So the Hebrew Doctors say, The men of Sodom, have no part (or inheritance) in the world to come, as it is written, the men of Sodom were wicked, and sinners before the Lord exceedingly, (Gen. 13. 13.) wicked in this world, and sinners in the world to come. Thalmud Bab. in Sanhedrin, chap. Cholek. This judgment of burning, was answerable to Sodoms fyre, that burned in bruishe lust, man towards man: so Nadab and Abihu, that transgressed with fyre, are burned with fyre, Lev. 10. 1. 2. Others synning by shedding of blood, have bloud to drink: Rev. 16. 6. Exod. 7. 20. 21.

Ver. 25. *overbrewe*] this word noteth a

subdain, unavoidable and perpetuall destruction, vvhetherupon the Prophet sayth, the Lord overbrewe them and repented not, Jer. 20. 16. and the Apostle sayth, he condemned them with an overthrow, 2. Pet. 2. 6. and in Lam. 4. 6. Sodom was overthrown even in a moment, and no hands slayed on her: and to the perpetuall defolation of these cities, there is allusion, in Esa. 13. 19. 20. Jer. 5. 40. Zoph. 2. 9. yet the punishment of them that despise the gofpel, shalbe greater then Sodoms: Mat. 11. 24. *that which graw*] or the budi of the ground: so that in the playn where these cities flood, there grew no good thing after, to this day; but it became a dead & lothsome lake, called the dead sea, & sea off salt; see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 23. So the Rabbines say, Of the wickednes of the 5. cities, even to this day, the wass land that smoketh is a testimony, and plants bearing fruit, that never come to ripenes. Wsld. 10. 7.

Ver. 26. *from behind him*] the Greek translatheth it, unto the things behind; vvhich phrase is used in Luk. 9. 62. Phil. 3. 14. This being doon contrary to the commandment, v. 17. and vvith a corrupt affection in her, God did severely punish; and she is a warning to all; as Christ sayth, he that is in the field, let him not return to the things behid, remember Lot's wife. Luk. 17. 31. 32. was a pillar] or, became a pillar (or statue) of salt; and so he had part of the plague of Sodom, which was brimstone and salt, that it became a sea of salt; Deut. 29. 23. Gen. 14. 3. And this her statue or pillar, stood for a memoriall to others, that they may be the better seasoned. This salt pillar continued long: Josephus a lewish historian after Christs life on earth, wvriteth that he did see it: Antiqu. i. book. chap. 12. and so others since his time.

Ver. 27. *had flood*] the Chaldee addeth, flood in prayer; see Gen. 18. 21.

Ver. 28. *toward*] Hebr. on the face of Sodom: so after. *the smoke*] a visible signe of the fyre and judgment consuming them; and a fearful change of this pleant land which was before like the garde of the Lord, P. 3. like

ure Eden; Gen. 13. 10. So in the citie of Anacirrit, (spiritually called Sodom, Rev. 11. 8.) where first the smoke of heresies had arisen like the smoke of a fornace, which darkned sun and aier, Rev. 9. 3. after there did arise the smoke of her burning, which went up for evermore, Rev. 18. 9. 18. & 19. 3. The Greek here translathet, a flame went up out of the land, as the vapour of a fornace.

Ver. 29. destroyed.] Hebr. corrupted: see Gen. 6. 13. Abraham] for vvhile sake Lot his nevpnew fared the better, as before, Gen. 14. 14. 16 according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c.

in the which; that is, in one of the which; in Sodom. Things spoken as of many, are often meant but of one: see Gen. 46. 23. in the notes.

Ver. 30. in the mountain, Jvh where God appointed him at first, ver. 17. but then he pretended danger, and prayed against it, v. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, & of himself goeth to the mount; shewing much weakness.

Ver. 31. in the land] of Canaan; or, in the earth. She seemes to intend, no godly man, with whom they might marry: otherwise ther the might know ther was people in Zoar, and other places. to come in, that is, to company with us: see Gen. 6. 4.

Ver. 32. and keep alive, for that we may keep alive] feed, that is, children, as the Chaldee paraphrath hath it.

Ver. 37. Moab] by interpretation, of the father; so the Greek addeth, Moab, saying, of my father. of Moab] that is, of the Moabites, as the Greek & Chaldee doe exprest. The Hebrew useth to call all posterite by the fathers name: as Jacob, & Israel, for the Isakobites & Ishaclites; Gen. 34. 7. and 49. 7. Ishacl, for the Ishaclites; Gen. 18. 9. Edom, for the Edomites; Gen. 36. 9. Aarons, for the Aarontes; 1. Chron. 12. 27. & 27. 17. and many the like. The Hebrew text often exphyneth this, by adding the word sons, or house, or the like: as 1. King. 12. 18. all Israel stoned him: for which, in

2. Chron. 10. 18. is written, the sonnes of Israel, And 2. Chron. 11. 1. to fight against Israel for wvhich, in 1. King. 12. 21. is written, against the house of Israel. Agayn, all Israel came, 2. Chron. 10. 3. that is, all the congeragation of Israel, 1. King. 12. 3. These Moabites foon fel from the faith of God, & became idolatres, the people of Chemosh, & Bal-por, Num. 21. 29. & 25. 1. 2. 3. & dwelving near the land of Canaan, were enemies to Abrahams children, as the scriptures often mention. Numb. 22. Judg. 14. &c.

Ver. 38. Ben ammi] by interpretation, son of my people; in the Greek, Amman, son of my kindred: in both names, ther was a memorall of their incestuous procreation, which the daughters of leemeh boasted of, as having children of their own godly kinn, not of the faithles and cursed nations. the sons of Ammon] that is, according to the Greek, the Ammonites: as those whom the Prophets usually call sons of Israel, the Apostles sometime call Israelites, Rom. 9. 4. & 11. 1. These Ammonites dwelt also by Moab, neer Canaan; and became partners with Moabs idolatry, and enemies to Israel; Judg. 11. 4. 24. Deut. 23. 3. 4. Of these two nations, many things are spoken in the scripture, whose original, Moses therefore describeth here.

## CHAP. XX.

1. Abraham sojourneth in Gerar, 1. sayeth againe, that his wife is his sister. 3. Abimelech (for taking her) in a dream threatened of God. 4. Abimelech excuseth himself unto the Lord, rebuketh Abraham, 14. scoldeth Sarah, 16. & reproacheth her. 17. He & his, are healed by Abrahams prayer.

1 AND Abraham journeyed from thence, to the south country; and dwelled between Kadesh & Shur; and sojourned in Gerar. And Abraham sayd, of Sarah his wife, she is my sister: and Abimelech, King of Gerar, sent; and took Sarah. And God came

came unto Abimelech in a dream by night: and hee sayd to him; Behold thou art a dead man, for the woman which thou hast taken; for she is married to an husband. And Abimelech, had not come neer unto her: & he sayd, Lord, wilt thou slay also a just nation? Said not he unto me, she is my sister? and she even she also said, he is my brother: in the perfection of my hart, and in innocencie of my hands, have I done this. And God sayd unto him, in a dream; I also doe know, that in the perfection of thy hart, thou hast done this: and I also wincheld thee, from sinning against me: therfore I gave thee not, to touch her. And now, restore thou the wife of the man, for he is a Prophet; and he shall pray for thee, and live thou: and if thou restore her not; know thou, that dying thou shalt die, thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears: & the men were sore affrayd. And Abimelech called Abraham, and sayd to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on me, & on my kingdom, a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham: what fawlest thou, that thou hast done this thing? And Abraham sayd; because I sayd, Surely there is no fear of God, in this place: & they will kill me, for my wives sake. And yet truely, she is my sister, the daughter of my father, but not the daughter of my mother: and she became my wife. And it

was, when they, even God, caused me to wander, from my fathers house; then I sayd unto her, this is thy kindness, which thou shalt doe unto me: at every place, whether we shal come, say thou of mee, hee is my brother. And Abimelech took, sheep & oxen, & menservants, and womenservants; and gave unto Abraham: and refertoed to him, Sarah his wife. And Abimelech sayd, Behold my land is before thee: dwell thou in that which is good in thine eyes. And unto Sarah he sayd, Behold I have given a thousand shekels of silver, to thy brother; behold he is to thee, a covering of the eyes; unto all which are with thee: and all that (thou mayst be) rebuked. And Abraham prayed, unto God: and God healed Abimelech, and his wife, & his women-servants, and they bare children. For Iehovah had closing closed-up, every womb, in the houle of Abimelech: because of Sarah, Abrahams wife.

## Annotations.

I [Carreyed] or removed, to weet from the lokes of Mamre, Gen. 18. 1. [country] or, land of the south; that is, the south part of the land of Canaan; see Gen. 12. 9.

Kadesh] see Gen. 16. 14. 7. [Gerar] a country of the Philistines, in the fourthe parts of the land of Canaan, Gen. 10. 19. Hither Maak came afterward to journ, for famine, Gen. 16. 1.

2. V. 1. of Sarah] The Hebrew el which properly signifieth unto, is used for of, or concerning, & is so translated by the Greek, here and ver. 27. 19. and so the Greek pros, in like manner, Heb. 1. 7. & 4. 13. Or if we read it unto Sarah, the meaning is, that together with her, both hee and she sayd it: as after in v. 5. is manifested. See the like

like done before, in Gen. 12.11.12.13.

2 Ver. 2. *Abim-lech* by interpretation *Father-King*: a common title of the Kings of Palestine, as *Pharaoh* was of the Kings of Egypt: see Gen. 26.1. *Psal. 34.1.* For Kings should be *Fathers* to their countries: 10 rulers are called *fathers*, 2. *King. 5. 13. Job 29. 16* and 1. *Sam. 12. 15.* where your fathers, is translated in Greek *your Kings*: See Gen. 4.20.

3 Ver. 3. God came ] the Chaldee saith, word came from the face of God. This setteth forth Gods care for his: he suffered no man to do them wrong, but reproved Kings for their sakes: *Psal. 105. 14.* a dream ] which is an imagination that the mind of man conceiveth in sleep. Dreames natural arising from the temperature of the body, or affections of the mind, &c. many, & have their vanities and deceits, *Eccles. 5. 7. Esa. 29. 7. 8.* But dreams supernaturall sent of God, as here, or by his Angels, as *Mat. 2. 13.* are to be regarded: for God by them signifieth what hee would, or what men should doe, *Gen. 41. 25. Job 33. 14. 15. 16. &c.* Dreams also are sometimes by the lying spirit of Satan: which are not to be believed or regarded, *Zach. 10. 2. Deut. 13. 1. 2. 3.* See also *Gen. 37. 5.* a dead man] that is, *built surely die*. But under such threats, conditions often are implied: as here, if thou deliver not the woman. See *Eze. 33. 14. 15.*

4 Ver. 4. come-neer] that is, *lyen with her*: being stayed by sicknes, as it seemeth by v. 17, the Greek laith, touched her not, the Hebrew also, in v. 6. So Paul useth the phrase of *touching a woman*, *1 Cor. 7. 1.* and *Solomon. Prov. 6. 19.* just nation] fearing, as it seemeth, wrath upon his people allow, v. 33 often committeth to pass, for the Princes sinnes. So for Davids sin, a plague came on his people: *1. Chron. 21. 14. 17.* Or he calleth his family a nation: which was now visited of God: v. 17. 18.

5 Ver. 5. perfection] or, integrity, simplicitie, sincerity. The Chaldee interprets it truth; the Greek, a pure hart. It is oppposed to hypocrisy: innocence of my hands] or,

cleanness of my palmes: the palmes of the hands are named, as wherein filthines might be hidden: so purging himselfe even from secret crime.

6 Ver. 6. with-held] the Greek translateth spared thee. It seemeth Gods chaffiment restrayned him: v. 17, and so he was not able to doe the evil, which otherwise naturally he could, and was prone unto, from finning] the Greek faith, that thou shouldest not sin. As God, for Abrahams sake, withheld Abimelech from the fact; so respecting the integracie of the Kings hart, he kept him also from the sin. gave thee not] that is, let or suffered thee not; as the Greek translathet. Giving is often used for suffering, as *Gen. 31. 7. Exod. 3. 19. Psal. 1. 10.* but it is more then bare sufferance, as implying an action also on Gods part, who giveth means to stay from evill, or fender deuisions, when so it pleaseth him; as 2. *Thess. 2. 7.*

7 Ver. 7. a Prophet] therfore doe him no harm, *Psal. 105. 15.* A Prophet in Hebr. *Nabi*, in Greek *Prophete*, from which wee have the word *Prophet*, so named of speaking, interpreting or uttering words & oracles that come from God, *Deut. 18. 15. 16. 18.* as of seeing or receiving them by visions, such were named *Seers*, *1. Sam. 9. 9.* So Moses interpreter is called his *Prophet*, *Exod. 7. 1.* and all interpreters of the *Scriptures*, *1. Cor. 14. 29.* In speciall, a Prophet was one iudued with the Spirit of God, and could foretell things to come, *Deut. 18. 22. Psal. 74. 5. 1er. 29. 15.* Such are called *holie men of God*, which speak as they were moved by the *Holy Ghost*, *2. Pet. 1. 20.* The Hebrew doctors say; *It is one of the foundations of the Law, to know that God maketh the sons of men to prophesie; and prophesie resteth not, but in a man that is great in wisdom, mighty in his vertuous qualities, so that his affections overcome him not, in any worldy thing; but by his knowledge he overcometh his affections continually; & he is a man expert in knowledge, and of a very large understanding; &c.* On such a man, the *holie spirit cometh down*: and when the spirit resteth upon him, his soule is affected.

8 ciated unto the Angels, and he is changed to an other man: and perceiveth in his own knowledge, that he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of *Saul* (in *1. Sam. 10. 6.*) and thou shalt prophesie with them, and thou shall be turned into another man. Mamony in Iesu dei batorah, ch. 7. S. 1.

9 shall pray] This was a speciall work of the Prophets, to pray for the people, *Jer. 14. 11. & 15. 1.* Whereupon it is said; If they be Prophets, and if be word of the Lord be with them, let them intreat the Lord &c. *Jer. 27. 18.* Praying, or interpellation, hath the first signification of judging, and so meaneth the presenting of the p. r. o. n. and cause of any unto God as the judge; and the judging of ones selfe. live thou] that is, thou shalt live: but it is a powerful manner of speech: (whereupon God is laid to command his mercy, and the salvation and bl. ssing of his people, *Psal. 42. 9. & 44. 5. & 133. 3.*) The like is often used, as *Amos 5. 4.* seek me and live: that is, yee shall live and dwell for ever, *Psal. 37. 27.* dying] that is, shalt surely die: see *Gen. 2. 17.*

10 Ver. 9. that should not] the Chaldee translateth, that are not meet to be done; the Greek faith, which none shoud doe.

11 V. 11. Surely] or, Only. The Greek translateth, Lest there be not the fear of God: so making it an unperfet speech, implying doubt, as in *Mat. 25. 9.* By the fear of the Lord men depart from evill: *Prov. 16. 6.*

12 Ver. 12. of my father] The Iewes opinion from hence is, that *Sarah* was the same that *Iscab*, mentioned in *Gen. 11. 29.* and had two names: and that she being the grandchild of *Thara*, by an other woman then Abrahams mother, is so spoken of here. became] Hebr. was to me, for a wife.

13 V. 13. they even God] *Elohim* the name of God, in form plurall, is usually joyned with a word singular, as he created, *Gen. 1. 1.* here and in some few other places, it is coupled with a wvord plurall: not without mysterie of the Trinity: which the Gentiles not understanding, they fell

to hold many gods, contrary to the truth *Deut. 32. 4.* A like speech of God is after used, in *Gen. 35. 7.* and in *2. Sam. 7. 23.* they even God went: which an other Prophet relating faith singularly, *God her went*, *4. Chron. 17. 21.* so that though words of the plurall number be joyned, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very sametext, explaining it self, as *Is. 24. 19. Elohim holies (or holy ones) bee*: The Greek translathet here singularly, when God brought me out from my fathers house: the Chaldee otherwise thus, And it was when the peoples wandered, (that is, committed idolatry,) after the works of their hands, the Lord applyed me unto his seare, out of my fathers house. is thy kindnesβ or halfe thy mercy, that is, thy work of mercy, so love, (*1. Job 9. 1.*) is put for the benefits proceeding from love; and wrath, (*Mat. 7. 9. Rom. 13. 4.*) is for punishment proceeding from wrath.

14 Ver. 15. before thee] exposed to thy choise. See *Gen. 13. 9.* good in thine eyes] that is, as the Greek translathet, where it pleaseth thee.

15 Ver. 16. 4 1000. shkels] or shillings. The word shkels understood in the Hebrew, is expressed by the Chaldee interpreter: so in *2. Sam. 18. 12. & 2. Kug. 6. 25.* & the Greek also hath a 1000, didrachmes, meaning shkels, for so in *Gen. 23. 15. 16.* and in many other places, the Hebrew shkels are turned in Greek didrachmes, (or, double dramma:) and usuall where silver is set down, and not the summe, shkels are understood; as appeareth by *Num. 7. 13. 85.* where the shkels of the sanctuary named after, sheweth the same to be meant before. Also where shkels are set down, and the metall not expressed, silver is understood, not gold or any other: as is manifest by *Exod. 30. 13. 15.* compared with *Exo. 38. 25. 26.* A shkell (containing of Shakah) be weighed from whence our English shole & scall to weigh with, is derived, as by interpretation a weight, as being the most common in payments, in which they used to weigh.

weigh their money, Gen. 13. 16. Iter. 31. 9. And the shekel of the sanctuary, weighed twenty graine, Ex. 30. 13. and a Gerah by the Lewes records, weighed sixteen graines of barley lo the holy shekel weighed 320 grains: as Maimony sheweth in treat. of Valuations, &c. ch. 1. S. 4. But the common shakl weighed t'ny say, halfe so much, viz. 160 grains; which maketh two diamines and 16 graine. The Chaldee calleth a shekel, Sling, and Selang, (from whence our English shilling, seemeth to be borrowed;) & the quantity of the common shakel differed not much from our shilling, as the shekel of the sanctuary was about two shillings. This Chaldee name came in use among the Lewes after their captivity in Babylon, and was somwhat more in weight, then the shakel of Moses which weighed 320 grains of barley: but we our selfe have added thereto, (saith M. M. in treat. of Shekels, ch. 1. 2.) and made the weight of it equal to the coin cale, Sling<sup>1</sup>, in the time of the second Temple; and that: Selang weigh'd 384 common graine of barley. [to thy brother] that is, to Abraham, thy husband, whom thou calldst thy brother: to him rather then to her, was it given, lest suspcion should arise that the was defil'd.

he is to thee &c.] that is, he is (& shalbe) thy husband to find the from injury, and to whom thou must professe subjection. For the covering of the eyes & face with a vail, was a sign of the woman's subjection to the man, and of his power over her: Gen 14. 6. 1. Cor. 11. 3 6 7 10. Or thus, it shalbe to thee: that is, this gift: if none to thy brother, shalbe a record of the injury done in taking thee from thy husband. The Hebrew is ambiguous, & may indifferently be read, he is to it; and so the Chalde'e; though it favoureth most this latter, saying, behold it is to thee a covering of honour for that I did send to take thee, and have seen thee & all that are with thee. The Greek more plainly thus, these (1000. drachmes) shalbe to thee, for an honour of thy face, & to all (the women) that are with thee. and all, that &c.] that is, and all, that (thou mayst be) rebuked, and

warned to carry thy self other wife, and so they are the words of Abim lech. Or, if they be the words of Moses, we may read, and all (thou was) that (she might be) rebuked, The Chaldee translitteth, and for all that thou hast sayd, and be thou rebuked: the Greek thus, and all things speak thou truly. Ver. 18. closing closed ] that is, fast closed. See the like particle, in Gen. 2. 17.

## CHAP. XXI.

1. Isaak is borne; 4. he is circumcised. 6. Sarah sayd. 9. Hagar and Ishmael are cast forth; 13. and fall into distress. 17. The Angel comforteth her. 22. Abimelech's covenant with Sarah at Beer-sheba.

1 **A**ND Jehovah, visited Sarah, as he had sayd: and Jehovah did unto Sarah, as he had spoken. And Sarah conceived, & bare to Abraham a son, in his old age: at the set-time, which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare unto him, Isaak. And Abraham circumcised Isaak his son, being a son of eight daies: as, God had comanded him. And Abraham was, a hundred yeres old: when Isaak his son, was born unto him. And Sarah sayd, God hath made me a daughter; every one that heareth, wil laugh with me. And she sayd; who would have sayd unto Abraham, that Sarah should have given sonnes suck? for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaak was weaned. And Sarah saw, the son of Hagar the Egyptian, which she had born unto Abraham, laughing. And she said to Abraham; Cast out this bondwoman,

and

and her son: for the son of this bondwoman, shall not be heire, with my son, with Isaak. And the word was very evill, in the eyes of Abraham: because of his son. And God sayd, unto Abraham; Let it not be evill in thine eyes, because of the lad, and because of thy bondwoman; in althat Sarah shall say unto thee, heare her voice: for in Isaak, shall seed be called to thee. And also the son of the bondwoman, I wil make of him a nation: because he, is thy seed. And Abraham rose early in the morning, and took bread, and a bottle of water, and gave unto Hagar, putting it on her shoul'der; and the child, and sent her away: and she went and wandered, in the wildernes of Beer sheba. And the water of the bottle, was spent: and she cast the child, under one of the shrubs. And she went, and sate her self over against him, going far off about a bow shoor; for she sayd, let me not see the death of the child: and the sate over against him, and lifted up her voyce, & wept. And God heard, the voice of the lad; and an Angell of God, called to Hagar, out of heaven; and sayd unto her, what aileth thee Agar? fear not, for God hath heard the voice of the lad, there where he is. Arise, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and she saw a well of water: and she went and filled the bottell with water, and gave the lad drink. And God was with the lad, and he grew: and dwelt in the wildernes, and was a shooer with bow. And he dwelt in the wildernes of Pharan: and his mother took him a wife, out of the land of Egypt. And it was, in that time; that Abimelech, and Phicol Prince of his host, sayd unto Abraham, saying: God is with thee, in all that thou doest. And now, swear unto me here by God; if thou shalt lye unto me, or to my son, or to my nephew: according to the kindness that I have done unto thee, thou shalt doe unto me; & unto the land, in the which thou hast sojourned. And Abraham sayd; I, will swear. And Abraham reproved Abimelech, because of a well of water, which Abimelech's servants had violently taken away. And Abimelech sayd, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not hear it, but to day. And Abraham took sheep and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambs of the flock, by themselves. And Abimelech sayd, unto Abraham: what mean here, these seven ewe-lambs, which thou hast set, by yourselves? And he sayd; for, the seven ewe-lambs, thou shalt take of my hand: that they may be to me for a testimonie; that I have digged, this well. Therefore, hee called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose up, and Phicol the prince of his host, and they returned, into the land of the Philistines. And he planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternall God. And Abram-

ham sojourned, in the land of the Philistines, many daies.

## Annotations.

**V**[isited] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or ill. For good, as here, and Gen. 10. 24. Ex. 4. 31. Luk. 1. 68. and often. For evil, and so it maneth punishment, Ex. 20. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth remembered: and the Hebrew impleyth that, as 1. Sam. 15. 2.

Ver. 2. conceived [hereupon her faith is commanded, Heb. 11. 11. By faith Sarah her selfe received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised,

in her], or, to his oldage: to v. 7.

the set time] promised the yere before, Gen. 18. 10. Hereupon Ishaak is sayd to be born of a free woman, by promise, and after the spirit, Gal. 4. 22. 23. 29. and this birth is set forth as an example of God's mercy to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure, Esay 51. 2. 3. Gal. 4. 24. 28.

Ver. 3. Ishaak [which signifieth Laugher, or joy: this name was foreappointed him of God, Gen. 17. 19.]

Ver. 4. son of 8 daies [or, 8 daies old; but understanding, in the 8. day, as the Greek translateth it: see the Law, Gen. 17. 12. Ishaak is the first that we reade of, circumcised at this age.

Ver. 6. made me [or, made laughter to me, that is, joy, as the Chaldee translateth it: as if she had sayd, hath made me to laugh, or rejoice. The word is sometime used for laughing to scorne, or mocking, as v. 9. & Ex. 23. 32. and so some understand it here, laughter at me, that is, hath made me to bee laughed at; meaning of the profane, which would laugh and mock, as did Imael. v. 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the prophecies, Rejoyce

thou barren which didst not bear, Esa. 54. 1. which hath reference to this birth, Gal. 4. 22. - 27. 28. & Esa. 51. 2. 3. [with me] or as me: but the Greek translateth it, rejoice with me: the Chaldee also turneth it into joy. And so the Prophet, Rejoyce yet with Ierusalem and be glad with her, all ye that love her, Esay 66. 10. which Ierusalem, was figured out by this Sarah, Gal. 4. 22. 26.

Ver. 7. shouldest have given sons [Heb. heh given sons: so noting the certainty: speak ing as of a thing done. By sons, is meant any son or child: as the Greek explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Esa. 49. 21. who hath begotten me the selfe? The Chaldee paraphrast referreth this to God, saying, fasthfull is he that fad to Abraham, and hath fulfilled it, that Sarah shouldest give suck.

Ver. 8. weaned [The Hebrew word signifieth an exchange of one thing for another; and so in weaning, from milk to stronger meat; which as it signified in Ishaak a growth of strength of nature, so is it in the faithfull, a sign of growth in grace and onterstanding, 1. Cor. 3. 1. 2. Heb. 5. 12. 13. 14. and of absteining from worldly childish pleasures, Psal. 31. 2. and Ishaak being a figure of all the children of promise (Gal. 4. 28) we may hereupon gather the reason why Abraham made so great a banquet at Ishaak's weaning. So at Samuels weaning, hee was presented to the Lord, with a spirituall feast, or sacrifice, 1. Sam. 1. 22. 24.

Ver. 9. laughing [that is, deriding or mocking: for so laughing often signifieth, as Gen. 19. 14. Ex. 2. 33. 32. Lam. 1. 7. it meaneth also abusing other wife, wherupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Ierusalem paraphrast referreth it to this latter, of laughing in Gods worship: the Greek translateth it, playing with Ishaak her son: (which word playing is sometime used for fighting, 2. Sam. 2. 14. 16.) and by laughing or mocking, the Scripture often noteith a contemptuous and malignant carriage, Job 30.

1. and 12. 4 Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it persecuting, and saith, as then he that was born after the spirit, persecuted him that was born after the spirit, even so it is now, Gal. 4. 29. And here beginneth by an Egyptians son, that 400. yeres affliction, spoken of in Gen. 15. 13.

10 Ver. 10. thy bondwoman, [I] the figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24 and the mother being to be cast out, it is likely the was the cause, or an abettor of her sonnes evil.

[not be heir,] or, not inherit: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18. 29. and 4. 7. 1. Pet. 1. 4.

So Imael cast out from being heirs, is a type of servants that abide not in the house for ever, that is, of reprobates, Job. 8. 31. Gal. 4. 30. And though Imael were now but a youth, yet even 4 child is known by his doings, whether he work be pure and right. Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, v. 12. & Paul saith not trac Sarah, but ih: scripture speakest this, Gal. 4. 32. and by this it is probable, that Imael mocking, was about the inheritance, as some of the Hebrew Doctors also have observed: R. Moses Gerwdenus, my son, who am a free woman, with Ishaak who is freeborn: see Gal. 4. 30. 31. 28.

Ver. 11. very evil, or vehemently evil, that is, very much displeasing; as on the contrary, to be good in the eyes of any, is to please or content: Gen. 20. 15. because, for the cause: so v. 25. The love to his son, caused this greif: how be it when God had him kyl his beloved son Ishaak, he shewed no such discontentment, Gen. 22. 2. 3. it seemeth he thought this to proceed but from Sarahs own passion of mind, til he was further informed of God, v. 12. 14.

Ver. 12. shall feed be called to thee] or, shall thy feed be called: they shall be named of Ishaak, not of Imael: that is, (as Paul interpreteth) they which ar the children of the spirit, these are not the children of God, but the children of the promise, are counted for the feed: Rom. 9. 7.

8. Seed to thee, may also be read seed of thee, that is, thy feed: for the scripture sometime putteone for an other, as disciples to thee, Mark 2. 18: is the same that discipiles of thee, or thy discipiles, Mat. 9. 14. From this limitation of Abrahams seed to Ishaak, the lewes doo reckon none for Abrahams, but the Israelites: as in their canions they say, who so voweth concerning Abrahams seed, is free from Imaels and Esaiahs sons, and is not bound but touching Imaelites: as it is sayd for in Isaac shall seed be called to thee, and loe Isaac sayd to Iacob, And God give thee the blessing of Abraham, Gen. 28. 4. Maimony, Treat. of Vowes, chap. 9. S. 21.

Ver. 13. make of him] Heb. put him unto a nation: so v. 28 Compare Gen. 17. 20. thy feed,] thy son according to the flesh; though not after the promise as Ishaak was.

Ver. 14. bread] Sometime bread is used for all food, as in Mark 6. 36. compared with Mat. 14. 15. Psal. 78. 20. if it be not so here, the scripture would note the great hardness and miserie which they must endure that ar cast out of the Lords inheritance, and the child] to weet, he gave unto her, he being now about 18 yeres of age: so casting him his first-born son, with her, out of his house, the wilderness, the way towards Egypt, vwhere there was no way, no food, no waters, no inhabitants: thus were they expoled to many miseries: see Deut. 8. 15. 1. Pet. 1. 6. Contrarywise, Ishaaks children were led and guided of God, through that great and fearful wildernes, vwherein Imael and his mother vandered: Deut. 32. 10. 11. 12. Exod. 13. 21. 22. Our English word wildernes, signifieth a place vwhere men goe wild, that is, goe astray, or vander, as Agit here did: and so in Job. 12. 14. Ps. 107. 4. 40. the like is spoken. In Hebrew it is called Midbar, as being without order, a place not for men to dwel in, but only for beasts, who theremust also be led & governed. See Exod. 3. 1. 18:

Ver. 15. she cast the child] that is, she left him being sick, and fainting for thirst: The state of such as are without Christ

Christ is hereby resembled: Eze. 13. but they that drink of his waters, that never thirst, for it is full: in them a well of water, bringing up into everlasting life, Job 4. 14. shrubbs, ] or, trees, as the Chaldee expounds it. The Greek saith, under a fir-tree.

Ver. 16. the death, J. This sheweth the extremity that they were come into in the desert, wþo everywhil had meat and drink ynoch in Abrahams hou'e, now ready to perish for thirst : God so chastening their former in solencie. A like example is of the prodigall son, who almost dyed for hunger, wþen the servants in his fathers hou'e had bread ynoch.

Luk. 15. 14. 17. for the man that wandreth out of the way of understanding, þhal remayn in the congregation of the dead, Prov. 21. 16.

17 Ver. 17, there where] in Greek, from the place where he is: that is, in this desolate wilderness, whither he lyeth, perishing, forsaken of all. Compare hereby with Gods promises to his people in miseris, Deut. 4.27-30. & Psa. 107.4.5.6. And thus God remembreth his former promises, Gen. 17. 20, and 16.10. &c.

19 Ver. 19. *[be saw a wel]* vwhich though it were there before, yet the fawy nor, her eyes being holden, til thy vvere opened of God; (as in Luk. 24. 16. 31.) By similitude of waters breaking out in the wilderness, & drawing waters out of the wells of salvation, the scripture denoteth the spirituall gaces of the gospel, communicated with the poor afflic<sup>t</sup>. Esa. 35. 6. & 12. 3.

20 Ver. 20. God was] the Chaldee paraphræst, the word of the Lord was a help to the lad, shooter with bow & or, an archer, : and so consequently, a valiant: for shooting with bow, was used in battles with men, Gen. 49.23 24, &c 48.22. and thus the oracle was fulfilled, that he should be a wild man, and have his hand against every man, Gen. 16.12.

Ver. 1. of Pharan; or Paran; a wilderness next adjoining to the desert of Sinai, through which the Israelites journeyed as they went from Egypt to Canaan. Num.

10, 12, & 13, 1, 4. Deut. 33, 2. Hab. 3, 3.  
22 Ver. 21. Abimelech, ] King of Gerar in  
Palestine: see Gen. 20, 2. Prince] that  
is, chief captain: as the Greek call him  
*Achistrategos*, Chief leader of the army.

God is] the word of the Lord is for an help to thee, saith the Chaldee paraphrast: so in the verse following, for God, he useth the word of the Lord.

Ver. 23. if thou shalt lyce, that is, that thou wouldest not lie: as Psalm. 89. 36. an imperfect speech, where an imprecation is understood, whiche sometime is expressed in part, as in Ruth. 1. 17. the Lord doe so to me and more also, if &c. For an oath is both a taking of the Lord to witness that which one feareth, and to punish if any violate his faith: both which Paul expressed when he sauyeth, I call God for a witness, upon (or against) my soul. 2. Cor. 1. 23. See before Gen. 14. 23. and 25. 29. The Greek for lying translates hunting, or wronging. It meaneth false & deceitful dealing, contrary to the covenant nowe to be made betwix them. See Psal. 44. 18.

Ver. 25. *wel*, yvhich was of great use & wvorth in that drye countrey, as the south parts of Canaan are noted to be, in *Judg.* 1.15. Herupon grevv that strife betwixen Ifaak and the Philistines, for wells of ywa-  
ter, Gen. 26. 18. 20. 21. The Greek for  
*well*, translateth *wells*, as being many : and  
in deed Abraham had there moe wells  
then one, as appeareth by *Gen. 26.15.18.26* &  
it is usual in scripture, to put one for  
many, as is observed, on *Gen. 3.2.* & *4.20*.  
Albeit the 30. verse sheweth rather one  
speciall to be here meant; vwhere also the  
Greek speakeith of one.

**31** *Bter Sheba,*] by interpretation, the *wel of the oath*, as the Greek translateth it, and the words following doe confirm: or, the *wel of seven*, because of the *7. lamb* forementioned, for *Sheba* usually signifieth *seven*, and *Shebush*, an *oath*. See also Gen. 26.33.      *they swere, for were sworn;* for swearing is always expressed in Hebrew, in the form passive, to be *sworn*; because it is with a passion of the mind, and offendeth

or occasioned by an other. 1c hath also  
the signification of seven, which is a my-  
call number, Gen.2:2. The reason hereof  
some think to be, because it is confirmed  
as by seven, that is, by many witness-scor,  
as having reference to the seven spirits that  
are before the throne of God, Rev.1:4. the seven  
horns and 7 eyes of the Lamb (Christ), which  
are the 7 spirits of God sent into all the world,  
Rev.1:6. Wherfore Abrahams 7 lambs,  
seeme to be not without my exple.

V. 33: he planted] that is, Abraham planted as the Greek expresseth; which the word saith his purpose and hope here long to continue.      a tree] or, a grove; that is, a plot of trees: the Greek faith, hee planted a field; the Ierusalem Thargum translateth it, a paradise, or orchard; & it is usually put one for many, Gen 3. 2. The Hebrew **Ashel** is used also for a tree in 1. Sam 22. 6. & 31. 13; which are of their Prophet reheatring, calleth **Ashel**, that is, an Oak, 1. Chron. 10. 1. It is before recorded, that Abraham had two trees by his tent, under whose cool shadow men sat; and were refreshed in his hot country, Gen 18. 1.4.8. but by that which here followeth, that hee call dicer on the name of the Lord, it is also probable, that this plantation was of religious use, which before the law given by Moses, might be lawfull; and was used generally of the nations, Deut 12. 2. but after was forbidden, when God had chosen a place of worth, p. Yet as from Abrahams example, offing his son Isaac Gen. 22. the Iswes would superstitiously sacrifice their children, Lv 7. 31. & 19. 5. so from Abrahams grove, they used groves for religious use, and sacrificed under green trees: Kg 17.10. Ier. 17. 2. Eze 57. 5. But God forbade such things, Deu 16. 21. yet the heathen Romans commanded them, saying, *Lucos in agris habentos: Leg. 12. tab. De relig. lex. 2.* eternal God for God of eternity, or, of the World. But the Greek translateth **eternal**; and so God is called in Rom. 16. 26. Here is the first place, where this title was given him.

Thus God gave some rest to this weary pilgrim; he dwelled here still when Isaac was offered, ( which was in the 33. yere of his life,) Gen. 22. 19. and how long after, is uncertaine.

1. Abraham is tempted to offer up Isaac. 3. He giveth proofe of his faith and obedience. 11. The Angel stayeth him. 13. Isaac is exchanged for a ramme. 14. The place is call'd Ierushalayim. 15. Abraham is blessed again. 20. The generations of Nahor unto Rebekah.

**A**ND it was, after these things; that God did tempt Abraham: and sayd unto him, Abraham; and he sayd, Behold here I am. And he sayd, Take now thy son, thy only (son), whom thou lovest, even Isaak; and goe thou, into the land of Morijah; and offer him there for a burnt offering, upon one of the mountayns, which I shall lay unto thee. And Abraham rose-early in the morning, and saddled his ass; and took two of his yongmen with him, and Isaak his son: and cleav'd the wood of the burnt offering, and rose-up and went, unto the place which God had sayd unto him. In the third day, then Abraham lifted up his eyes, and saw the place, a farr-off. And Abraham sayd unto his yongmen, Abide you here with the assesse, and Iand the yong man wil gire yonder: and we will bow-down ourselves, and we will return unto you. And Abraham took the wood of the burnt offering, and put it upon Isaak his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaak sayd unto Abraham his father, and sayd my father; and he sayd, Behold

I am here my son; and he sayd, Behold (here is) the fire, and the wood; but where is the lamb, for a burnt-offring? And Abraham sayd, God will provide himselfe a lamb, for a burnt-offring, my son: and they went both of them together. And they came, to the place which God had sayd unto him; and Abraham builded there an altar, and layd the wood, in order: and bound Isaak his son, and put him on the altar, upon the wood. And Abraham thrusht forth his hand, and took the knife: to kill his son. And the Angell of Iehovah called unto him, out of the heavens; and sayd, Abraham Abraham; and he sayd, lo! here I am. And he sayd, Put not forth thy hand, unto the youngman; neither doe thou any thing to him: for now I know, that thou fearest God; & thou hast not with-held thy son thy onely son, from me. And Abraham lifted-up his eyes, and saw and behold a ram; behind, holden in a thicket by his horns: and Abraham went, and took the ram; and offred him for a burnt-offring, in sted of his son. And Abraham called, the name of that place, Iehovah Iireh: of which it is sayd to this day, in the mountayn of Iehovah, it shalbe seen. And the Angel of Iehovah, called unto Abraham; the second time, out of the heavens. And he sayd; By my self have I sworn, assuredly I faith Iehovah: that, for because thou hast done this thing, and hast not with-held thy son thy onely son. Surely blessing I will blesse thee, and multiplying I will multiply thy seed as the stars of the heavens; & as the sand, which is upon the sea shore:

18 and thy seed shall posseſſe, the gate of his enemies. And in thy seed, shall all nations of the earth blesſe themselves: because that thou hast obeyed my voyce. And Abraham returned, unto his yong men; and they rose-up, and went together, to Beersheba: and Abraham dwelt, in Beersheba.  
 19 And it was, after these things; that it was told Abraham, saying: Behold Milcah, shee also hath born sonnes, unto thy brother Nachor. Vz his first born, and Buz his brother: and Kemuel, the father of Aram. And Kefed, and Chazo; and Pildash, and Iidaph: and Bethuel. And Bethuel, begat Rebekah: these eight, did Milcah bear; to Nachor, Abrahams brother. And his concubine, whose name was Reumah: even she also did bear, Tebach, and Gacham; and Tachash, and Maacah.

## Annotations.

**T**hing] Hebr. words: that is, things spaken of: so in v.20. See the notes on Gen.15.1. **temp]** that is, trie or prove. The original word hath the signification of lifting up as for a signe, or essaying of some high thing. And God tempeth men, when hee requireth some great, or high experiment of their faith, love, & obedience; as here, and in Ex. 15. 25. 26. Deut. 8.2. & 13.3. But tentation often signifieth a soliciting & provoking to evil, which Satan doth. Mat. 4. 1. 3. and mans own corruption, Jam. 1. 14. In which sense God tempeth no man, Jam. 1. 13, for it alwaies tendeth to evil; but God tempeth us, to do us good at the end, Deut. 8.26.1. Cor. 10.13. And this is spoken of God, after the manner of men: for he both knoweth long before what is in man, & what himselfe will doe: Pj. 139.2. Job. 4.25. & 6.6. Ver.2. **only**

2 Ver. 2. **only son**] Paul calleth him **only begotten son**, Heb. 11. 17, for he had no other of Sarah the treeywoman: also Ismael of Hagar, was cast out of his house, Gen. 21.14. **Isaac**] who was particularly designed for the hope of all Abrahams seed to be calld in him, Gen. 21.12, which speciall point the Apolle obserueth in this tentation, Heb. 11. 18. So Abrahams obedience was tried in offering his son; & his faith, in offring him concerning whom he had received the promise. **Morish,**] the Greek calleth it the **high land;** or it was a mountainy countrey, & this high mount was seen farr off v.4. The Chaldean nameth it of the service of God, there now performed, and after increased: for upon this mount **Morish,** did Solomon build the Temple, for Gods worship. 2. Cor. 3.1. And by the lewes tradition, here Adam, & Noe sacrificed, and served God: see the notes on Gen. 8.20. & 4.3. **burnt-offering,**] Heb. an **askenofon** so called, because it went all up in fyre, burned upon the altar. See Gen. 8.20. Lev. 1.

3 Ver.3. **ref-early**] So it seemeth this was spoken to Abraham in the night: & here his ready obedience is commended; as on the contrary the like halfe is noted of Balaram for evil, hating to curse Abrahams children, whiche God forbade. Num.22.21

4 Ver. 4. **the third day**] As the number seven, is of speciall use in scripture because of the sabbath day, Ge.2.2. so three is a mysticall number, because of Christis rising from death the third day, Mat. 17.23. 1. Cor. 15.4 as he was crucified at the third hour of the day, Mark 15. 25. and Isaak as he was a figure of Christ, is being the onely son of his father, and not spared, but offred for a sacrifice, Ro. 8.32. so in sundry particulars, as this 3. day, in whiche Christ also was to be perfidit, Luk. 22.32, and the carrying of the wood, v.6. as Christ did the tree wher-on he dyed, Job. 9.17. the binding of Isaak v.8. as Christ was bound, Mat. 27.2. and in other like, he was a figure of the Lamb of God, sacrificed for the synnes of the world. So Moses graued leprosy on him three dayes jour-

nny into the wildernes, for to sacrifice. Exo. 5.3, and three dayes they went therin, ere they found water to drink, Exo. 15.22. and three dayes journey the Ark of the Lords covenant went before them, to search out a resting place for them, Num. 10. 33. Against the third day, the people were to be ready to receiv Gods lavy, Exo. 19.11. & after 3. dayes, to pass over Jordan into Canaan, 10.1.11. The third day Eliezer put on the apparel of the Kingdom, Ex. 19.1. and on that day Ezekiel went up to the Lords house, recovered as from death, 1. King. 20.5, and that day, is it wherein the Prophet sayth, God will raise us up, and we shall live in his sight, Hos. 6.2. And in the third day (as vvel as in the 7.) the unclean person was to purify himself, Num. 19.12. vvhich many other like memorable things, vvhich the scriptures speake of the 3. day, not without mysterie. See Gen. 40.12. 13. and 42. 17.18. Jon. 1. 17. Job. 2.16. Vnto whiche vve may add a Ievves testimonie (in Bresib rabba, commenting upon this place;) that there are many a three dayes, in the holy scripture, of which one is the resurrection of the dead.

5 Ver. 5. **bow down**] or, worship, to vveet God: for in prayng unto (or serving) God, they used to bowv their bodies, in signe of reverence and honour; and somtime to kneel, somtime to bend down the head, somtime to prostrate themselves, or fall on their faces. See these gestures distinguished, in the annotations on Exod. 4.31.

6 We will return] Abraham in faith obeying God, did account that God was able to raise up Isaak even from the dead, Heb. 11. 19, therefore he thus spake, and prophesied of his return vvith himself, vvhene he wvent to kyll him.

Ver. 6. **upon Isaak**] so Christ bare the vwood wheron himself dyed, Job. 19. 17. and all good Christians, are to bear their cross and folowv him, Luk. 14.27. And the sacrifice being to be burned to ashes, it was no final quālity of wood that would suffice hereunto: by vvhich also appeareth that Isaak was not now a child but a man growen. Josephus maketh him 25. yere old

old: others. 33.

7 Ver. 7 the lamb] or kyd, The Hebrew word signifieth eyther yong thesp or goat. Exo. 13. 5. D. 14. 14. the Gr. translathet it: sheep.

8 Ver. 8. provid- bi[n] or, see for him[self]. So Abraham imparted not the whole matter to Isaak, till he came to the place of execution: but stayed him upon the Providence of God. Unto this faith &amp; promise of Abraham, God answe[r]ed in performance, v. 13 and up on this divine Providence, the place hid the name, v. 14.

9 Ver. 9. alar.] to sanctifie the sacrifice

Mu. 23. 19. See Gen. 8. 20. bound Isaak.]

whos faith and obedience herein was also admirable, that he neyther in deed nor word resiled his father Abraham, (there being none but they two) but meekly suffered himself to be bound and layd on the altar, as a lamb to be flyn: being also herein a type of Christ, in his meek and patient sufferings, Mark. 15. 1. Act. 8. 32. Phi. 2. 8. and of all Christians, the children of promise, who are to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Ieves yearly feast upon the first of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named also The biding of Isaak, in remembrance of this action.

10 Ver. 10 to kill his son] By faith Abraham, when he was tempted, offered up Isaak: and he that had received the promises, offered up his only begotten son, of whom it was said, that in Isaak, shall seed be called to thee: Heb. 11. 17. 18. Abraham our father, was not justified by works, having offered Isaak his son upon the altar: Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which sayth, Abraham believeth God, and it was imputed unto him for justice, and he was called the friend of God. Jam. 2. 21. 22. 33.

11 Ver. 11. the Angel, who speaketh as God, v. 12. sweareth by himself, and is called Jehovah, v. 16. wherfore this was Christ himself: see before on Gen. 16. 7. &amp; 18. 2.

12 Ver. 13. put not forth, or send not forth; that

is, by no violent hands upon him. Thus God spred Isaak from death; and Abraham, who believed that God was able to raise him up, v. n frō the dead, did it so thence also receive him, in a parable: Heb. 11. 19.

13 I know [that is, I have experience: God speaketh after the manner of men; as in Gen. 18. 21. &amp; often, and thou hast,] or for that thou hast, see Gen. 11. 19.

Ver. 13 the ram] Thus Abrahams word was fulfilled, that God would provide himself a lamb, v. 8. and hereby the redemption of the church by Christ, (the lamb without blemish,) 1. Pet. 1. 19. ) was signified: according to that in Job. 33. 4. Deliver him from going down to the pit; I have found a ransom.

14 Ver. 14. Jehovah Jireh] that is, I. bovh will see, or provide, as v. 8. the Greek interpreth it, The Lord hath seen: for he answering to Abrahams prophesie, v. 8. the perpetuall memory of his mercy, was kept in the name of the place. Mori-lah, the usuall name of the mountain, is of like interpretation: Jehovah being shortned into Iah, wherfore of Exod. 15. 2. The Chaldee paraphratheth thus, And Abraham prayed and served (God) there, in that place, and sayd before the Lord, here shall the generations (to come) serve (God). Therefore was it sayd in this day, In this mount Abram served before the Lord. He hath reference to the Temple built after in this mount, wherin God was served, 2. Chron. 3. 1. Abraham calling this place Jehovah Iach, speaketh figuratively, as the scripture useth in all Sacramental things, because it was a signe of Gods providence. So Moles called his altar, Jehovah Nissi, Exod. 17. 15. Ierusalem is called Jehovah shammah, Ezeq. 48. 35.

15 it shalbe seen, ] or, it shalbe provided, of God. So this speciall providence of God towards Abraham, is become a general proverb, for the comfort of his children, in all their distresses. The Greek translathet it, In the mountian the Lord was seen.

16 Ver. 16. By my self,] the Chaldee turneth it by my word. Ellsywhere the scripture layth, God lveareth by his soule, Iter. 51. 14. by his holyness, Amos 4. 2. by his name, Iter. 44. 26.

17 Iter. 44. 26. Of this, the Apostle saith, when God made promise to Abraham, because he could swere by no greater, he swore by himself, saying, surely &c. And, God willing more abundantly to shew unto the oures of promise, the immutability of his counsell, confirmed it by an oath, that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation: Heb. 6. 13. 14. 17. 18 where also the Apostle teacheth, that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this is it playn, that the Angell who spake to Abraham was God himself; and this oath had the accomplishment in Christ, Luk. 1. 73. &c. 18 affavedly faith] or, the faithful saying. The original word *Neuv*, is peculiar to Gods oracles, which all are faithful sayings, as Paul speaketh, 1. Tim. 1. 15. & 3. 1. & 4. 9. Of the same Hebrew letters transplated commeth also Amen.

19 Ver. 17. Surely] to the Apostle (following the common Greek version) translathet the Hebrew Ki, (which also signifieth Because, or That;) Heb. 6. 14. And here under the name blessing, is meant the promise of eternal salvation, as the Apostle there sheweth, thy seed] for which, the Apostle faith, thee: Heb. 6. 14. Again where Moles faith thee, in Gen. 12. 3, the Apostle faith, thy seed, Act. 3. 25. By such interpretations, the holly Ghost teacheth us how to understand the Scripturites; and by Abrahams seed, Christ the principall, and author of salvation, is implied: and all the faithfull by him saved, Gal. 3. 16. 29.

20 above] Hebr. 12. Here they are compared to the fad of the sea, which before in Gen. 13. 16. were to be le the dust of the earth: see also Gen. 15. 5. This promise through the faith of Abraham and Sarah, believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. thy seed] Isaaks posterity, Gen. 21. 12. the gate] for gates, (as we for trees; see Gen. 3. 2.) and by gates, he meaneth cities; and all strong defensed places: as the dore (or entries) of the gate, 2. Sam. 10. 8. is explyned to be, the doore of the citie, 1. Chron. 19. 9.

21 And at the gates of cities, were publike places of judgement, Deut. 1. 15. Job 31. 21. So the strength and dominion of the enemies is meant here, by the gate: and dominion over them, by inheritance, Levit. 25. 45. Psl. 81. 8. The Greek also translathet it cities, &c. so in Gen. 2. 4. 60. bus] or, their enemies, meaning enemies of the seed, which word being put for children, (as the Chaldee translathet it,) may have with it a word, singular or plurall, and so the Scripture speaketh indifferently: as saying of the people it wens, 2. Chron. 10. 5. or they went, 1. Kings 12. 5. unjoyed, 2. Kings. 11. 20, which an other Prophet writing saith, they rejoiced, Chro. 13. 21. So 2. Kings. 21. 24. with 2. Chron. 33. 25. and 2. Kings 23. 30. with 2. Chron. 30. 1. The reasoun hereof is, because a multitude is many, and yet as one: there ore, that which in Mat. 20. 31. is *ochlos* a multitude, in Mar. 10. 48. is *poloi* many.

22 Ver. 18. in thy seed] here the word seed is in speciall meant of one, that is Christ, Gal. 3. 16. 18. who was both of the seed of David, and so of Abraham according to the flesh, Rom. 1. 3. and also God over all blessed for ever, Rom. 9. 5. in whom, the nations doe blisse themselves, and glorie, 1er. 4. 2. Psl. 72. 17. blisse themselves] that is, apply by faith the blessing of Christ to themselves, and so professe it: or, shalbe blessed, as the Greek translathet it, and as the promise was before made in that forme, in the Hebreu, Gen. 12. 3. and after, Gen. 28. 14.

23 Ver. 19. Beersheba] which the Greek interpreteth, the well of the oath: See before in Gen. 21. 31.

24 Ver. 20. Milcah] called in Gr. Melch: she was Abrahams brothers wife, Gen. 11. 29. Of whose offspring, Abraham now heareth glad tidings, unto whom he after seach'd for a wife, for his son Isaak, Gen. 24.

25 Ver. 25. Vx] or Vx: in Greek Oox. In his land Iob the patient dwelled Job 1. 1. There was also another Vx of Aram, Gen. 10. 23. and again Vx of Seir, in Edoms countrie, Gen. 36. 8. Bzx] in Greek Baux.

R. 2. Baux.

Bauk of him came that feared young man Elihu, Job 32. 2. But dwelt by his elder brother Ve, in Arabia; Ier. 25. 20. 23. 24. Kemuell in Greek Kamouel. of Aram] the Greek faith of the Syrians. Ther was an Aram before of Sem, Gen. 10. 22. Aram throughout the Bible is turned in Greek Syria, and Syrians; as Mizraim is Egypt, and Cushi Ethiopia.

Ver. 22. Kefed] or Cefed: in Greek Chazad. Chazo] in Greek Nazu.

Pildash] in Greek Phalder. Tidaph] in Greek Thadaph.

Ver. 23. Bethuel] in Greek Bathuel, of whom see after, Gen. 24. 15. Rebekah] or R'bekkah in Hebrew Ribkah: she became wife to Izaak, Abrahams son, Gen. 24. 15. 67. And for that cause chiefly, is this genealogie here set down.

Ver. 24. his concubine] to weet Nachors concubine. The Hebreu Pilgeleb, (whereof the Greek Pallakis, and Latine Pellex is borrowed, which we call a Concubine) signifieth an half wife, or a divided and secondary wife: which was a wife for the bed, (and thereby differing from an whore), but not for honour, and governement of the family, (as K. Solomons wives were Princesses, but his concubines not so, 1. Kings. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 25. 5. 6. Such a concubine was Hagar to Abraham, yea and Keturah his second wife, is called a concubine, Gen. 25. 1. 6. 1. Chron. 1. 32. And Bilha and Zilphha were concubines to Iacob, Gen. 35. 22. And many other men of note, had also concubines, as Caleb, 1. Chron. 2. 46. 48. Manasses, 1. Chron. 7. 14. Gedeon, Judg. 8. 31. David, 2. Sam. 5. 13. Solomon, 1. Kings. 11. 3. Roboam, 2. Chron. 11. 21. and among the heathens, as Eft. 2. 14. Dan. 5. 3. The Hebreu doctors say, wives were taken in Israel, by bills of Dowry, and solumne espowals; but concubines, without either of both. Maimony treat. of Kings, ch. 4. S. 4. So among the Gentiles, as appeareth by that saying in the Poet, left this report goe of me, that I have given thee mine own sister, rather for a concubine, then in

way of Marriage, if I should give her without a dowry. Plautus in Timon. Like-wise among the Greeks, the Oratour faith, wee have concubines, for delyc concubinshipp (or use of the bed;) and wives for to bring us forth children legitimate, and faithfully to keep the things in the family. Demosthenes in Orat, against Neera. Tebach] in Greek Tabec: of him and his brethren we find no mention in other Scripture. Tachash] in Greek Tochos. Maacah] in Greek Mocha.

## C H A P. XXIII.

1. The age and death of Sarah, for whom Abraham mourneth; 2. & purchaseth of the sons of Cheth a place for her burial: 10. Which Ephron would have given him, 13, but Abraham would not receiv without giving the full price. 17. So the field and cave in Macpelah, becometh Abrahams possession; and there be buried Sarah.

**A**nd the life of Sarah was, a hundred yeres, and twenty yeres, & seven yeres: these were the yeres of the life of Sarah. And Sarah dyed in Kirjath-Arba, the same is Chebron, in the land of Canaan: and Abraham came to mourn for Sarah, & to weep for her. And Abraham stood up, from before his dead: and spake unto the sons of Cheth, saying. I am a stranger and a sojourner, with you: give me a possession of a burying-place, with you; that I may bury my dead; out of my sight. And the sons of Cheth, answered Abraham, saying to him; heare us, my Lord; thou art a prince of God, amongst us; in the choise of our burial-places, bury thou thy dead: a man of us, shall not with-hold from thee his burying place, from burying thy dead. And Abraham

Abraham stood up, & bowed down himself to the people of the land, to the sons of Cheth. And he spake with them, saying; if it be your mind, to bury my dead, out of my sight; hear me, and in reat for me, to Ephron the son of Zohar. And let him give me the cave of Macpelah, which he hath, which is in the end of his field: for ful money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sons of Cheth: and Ephron the Chethite answered Abraham, in the ears of the sons of Cheth; of all that went in at the gates of his citie, saying; Nay, my Lord heare me, the field I give thee, and the cave that is therin, I give it thee: in the eyes of the sons of my people, give I it thee, bury thy dead. And Abraham bowed down himself, before the people of the land. And he spake unto Ephron, in the ears of the people of the land, saying; But if thou (will give it) I pray thee hear me: I will give the money of the field take it of me; and I will bury my dead there. And Ephron answered Abraham, saying unto him; My Lord hear me; the land (is worth) four hundred shekels of silver, between me and thee; what is that? and bury thy dead. And Abraham hearkned unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the ears of the sons of Cheth: four hundred shekels of silver, currant with the merchant. And the field of Ephron, which was in Macpelah, which was before Mamree, was made sure: the field, and the cave which was therein,

and every tree which was in the feild, which was in all the border thereof, round about. Unto Abraham for a purchase, in the eyes of the sons of Cheth; with all that went in at the gates of his citie. And afterward, Abraham buried Sarah his wife, in the cave of the field of Macpelah, before Mamree, the same is Chebron, in the land of Canaan. And the feild, and the cave which was therein, was made sure to Abraham, for a possession of a burying-place: by the sons of Cheth.

## Annotations.

**S** **S** **S** Here beginneth the 5. section of the Law, called Chapter Sarah, that is, *The life of Sarah*. See Gen. 6. 9.

Ver. 1. the life] in Hebreu livet: see Gen. 2. 7. This speciall honour hath Sarah our mother, above all women in the Scripture, that the number of her yeres is recorded of God. Eve was the mother of all living, Gen. 3. 20. and Sarah is mother of all the faithfull, 1. Pet. 3. 6. She lived a pilgrim with Abraham her husband 64. yeres, and before her departure from Charan 65. in all 127. yeres.

V. 2. Kirjath-Arba] that is, the citie of Arba, as the Greek translateth it: called also Chebron: see Gen. 13. 18. <sup>came</sup> or, went in, namely into Sarahs tent, wherin he dwelt and dyed: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one speciall for Sarah, Gen. 24. 67. & 18. 6. to weep] Sarah also is the first, for whose death, mourning and weeping is mentioned; an other note of honour, as appeareth by Gen. 30. 9. 10. 11. 14. 22. & 18. 2. Sam. 1. 17. 8c. But sorrow for the dead, must be moderate in Gods people, as having hope of the resurrection 1. Thess. 4. 13. 14. & weep, in the Hebreu hath one little letter, a extraordinary, noted also in the margin of the Hebreu bibles, wherby as the lowes think

think is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, a man was bound by the law (in Lev. 21. 2. 3.) to mourn for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbines, a man was to mourn for his wife that he had married, and so the woman for her husband: to mourn also for both her sister by the mothers side. Mummery in Misneh, tom. 4. treat. of Mourning, ch. 2. S. 1.

Ver. 3. from before] or, from the face of his dead; wherein in likelihood, he had sitten a while on the earth, as was the manner of mourners to do: Job 2. 13. Eze. 47. 1.

Sons of Cheth] that is, the Chehites, or Hittites, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Ver. 4. a sojourner] or, foreigner: properly it signifieth one that dwelleth in a strange country, & hath no possession of his own there. And as Abraham, so David acknowledgeth this of himselfe and his people, with God: 1. Chron. 25. 15. Psa. 39. 13. and the law taught them so much, Lev. 25. 23. and the goipell teacheth us the same for our estate on earth, 1. Pe. 2. 11. and commendeth to us the faith of these fathers, that did so professe themselves, to bee strangers and foreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a citie: Heb. 11. 13. 14. 16.

a burying place] or grave, sepulchre, in Hebrew Keber, from which the German grab, and our English grave are derived. Abraham having sojourned so. yeres in these lands, never purchased foot of inheritance, (Act. 7. 5.) till now for his dead; nor for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there in straunge country, Heb. 11. 9. so this purchase of a grave sheweth the like, not only for the general r-surection of the dead, but for the special possession of this promised land: for which cause, Iaakob

also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Ioseph by like faith, gave commandement of his bones, Gen. 50. 24. 25. Heb. 11. 24. For a sepulchre of ones own, was a sign of right, & firm possession, Eze. 42. 16. out of my sight] or, from before me: so v. 8. Death, to deface all earthly things, that the most lovely, are by it made loathsome: for Sarah had been the desire of his eyes, Eze. 14. 16. but now he cannot suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may return to his earth and dust, Gen. 3. 19. & be sown as seed in the ground till the resurrection, 1. Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, Esa. 57. 2. Job 14. 14.

Ver. 5. a prince of God] that is, a mighty prince, an high ruler: preferred and advanced of God. So Abimelech acknowledgeth that God was with him, Gen. 21. 22. Things that excell, are said to be of God: as mountain of God, Psa. 36. 7. cedars of God, Psa. 80. 11. wrastlings of God, Gen. 35. 5. and many the like. The Greek here translateth, a King of God, the Chaldee, a prince before the Lord. A like speech is used of the Priests, called Princes of God, 1. Chron. 24. 5. the chioce] that is, the best, the fairest; as the Chaldee explaineth it; because men use to chose the best things. And chioce is put for chosen as glory of grace, and riches of grace, Eph. 1. 5. 7. for glorious and rich grace: the promise of the spirit, Gal. 3. 14. for the promised spirit, and many the like. with hold] or close up, forbid, either by word or deed.

Ver. 7. bowed down] did obeysance, in sign of reverence, and thankfulness: so v. 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2. Sam. 16. 4.

Ver. 8. your mind] or, your will: Heb. with your soule, which word is often used, for the mind or will of any: Psa. 37. 12. & 41. 3. & 10. 12. The Greek translateth, if ye have in your soule: the Chaldee, if it be the pleasure of your soule. to buy] that is,

that I should bury: an usuall phrase, where the person is not expressed; but easily understood: see Gen. 6. 19. & 19. 20. & 47. 29. Ver. 9. of Machpelah] which is by interpretation, the cave of doublenesse, as the Chaldee hath, and so the Greek also translateth it, the double cave: but it appeareth by v. 17. 19. to be the name of the place.

full money] Hebr. full silver, that is, for as much mony as it is worth: silver is named for all money, and full, for full weight, as appear, v. 16. A like speech is used in 1. Chron. 21. 24. for full silver; which another Prophet saith, for the price, that is, the worth of it, 2. Sam. 24. 24.

Ver. 10. si ting] there present among them; or dwelling, as the word often signifieth. in the eyes] that is, in the audience, or hearing: as the greek explaineth it. So v. 13. & 16. went in] meaning the citizens, who are described by going in, as in gen. 34. 24. by going out: which two are often joyned together, to goe in and out; for to converse, trade &c. see Ier. 17. 19. 20. 25. & 22. 4.

Ver. 11. in the eyes] that is, in the sight, or presence; or before: as the Greek translateth it: so v. 18. sons of my people] which the greek turneth, my citizens; an usuall east country phrase: so in Luk. 19. 14. his citizens, is turned in the Syriak, the sons of his citie. Bargains passed thus publicly in the citiegates, for more testimony and assurance; as was used also in other cases, Ruth. 4. 1. 4. 9. 11.

Ver. 13. if thou] that is, will give it; or if thou be he, whom I speak of: as the greek translateth, seeing thou art with me: (that is present.) Such imp. rife & speeches are often used, where other fit words are to be understood, as the scripture it self sometime manifesteth: behold the oxen, 2. Sam. 24. 12. which an other Prophet relating faith, behold I give the oxen, 1. Chron. 22. 23. See also before, Gen. 11. 4. & 13. 9. and after here in the 15 ver. money] Heb. silver: that is, the price of the feild.

Ver. 15. shekels: (or as we may call them) shillings: the Greek translateth them didra-

chme: which word is used Mat. 17. 14. what the shekel weighed, see noted no 6. 10. 16

Ver. 16. currant] or, passing to: and so al- lowed of Merchants, as the greek turneth it: which the Chaldee amplifieth thus, that was taken for merchandise in every country.

Ver. 17. was made sure] the Hebrew is stood up; that is, was made stable, sure and comfirmed, as the Greek translateth it in the last verse of this chapter. And this purchase thus assured to Abraham, was a propheticall sign, that his posterity should have the inheritance of that land: even as Jeremias buying of his uncles feild before witnesses, was a sign of the Iewes return into the possession of this land; Jer. 32. 7. 9. 10. 15. 43. 44.

Ver. 19. in the cave] or den: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, Gen. 25. 9. Likewise Iaakob his son, with Rebekah his wife, and Iacob with Leah his wife: Gen. 49. 31. and 50. 13. The patriarchs hereby testifying, their faith in the promises of God, for the inheritance of this land, and of life eternall figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christs bloud to bury strangers in: Mat. 27.

1. Abraham sweareth his servant, to take a wife for Iaakob: not of the Canaanites, but of his own kinred: 8. The conditions of the oath.

10. The servants journey: 12. his prayer: 14. his signe: 15. Rebekah meeteth him, 18. fulfilleth his signe, 22. receiveth jewels, 23. sheweth her kinred, 25. and inviteth him home, 26. The servant blesseth God. 28. Laban enterteyneth him, 34. The servant sheweth his message, and what had beslaid him by the way. 30. Laban & Bethuel acknowledge Gods work, & grant Rebekah for a wife unto Iaakob. 38. Rebekah also consenteth to goe. 62. Iaakob walking out to meditate in the feild, meeteth her. 67. She is brought

brought into Sarahs tent, and becomest Isaaks beloved wife.

**A**nd Abraham was old, was come into dayes: & Iehovah had blessed Abraham, in al things. And Abraham sayd, unto his servant, the eldest of his house; that ruled, over all that he had: put pray thee, thy hand, under my thigh. And I will make thee swear, by Iehovah God of the heavens, & God of the earth: that thou shalt not take a wife unto my son, of the daughters of the Canaanite, among whom I dwell. But thou shalt goe unto my land, and unto my kynred: and shalt take a wife, unto my son Isaak. And the servant sayd unto him; If so be the woman wil not be willing, to goe after me, unto this land: shal I returning return thy son, unto the land from whence thou camest out? And Abraham sayd unto him: Beware thou, least thou return my son thither. Iehovah God of the heavens, which took me from my fathers house, and from the land of my kinred; & vwhich spake unto me, and vwhich sware unto me saying, unto thy seed, will I give this land: he, will send his Angel before thee, and thou shalt take a wife unto my son, from thence. And if the woman will not be willing, to goe after thee; then shalt thou be clear, from this my oath: only thou shalt not return my son, thither. And the servant put his hand, under the thigh of Abraham his lord: and sware to him, concerning this matter: And the servant took ten camels, of the camels of his lord, and went; and all the goods of his lord, in his hand: and he arose, &

went to Mesopotamia, unto the citie of Nachor. And he made the camels to kneel dovn, without the citie by a wvel of water: at the time of the evening, at the time that wyomen, vwhich-dravy(water) goe forth. And he sayd, Iehovah, God of my lord Abraham; I pray thee bring it-to-pass before me, this day: and doe mercy, unto my lord Abraham. Behold I stand, by the wwell of water; and the daughters of the men of the citie, come out to dravy water. And let it be, that the damsel to whom I shall say, bovy down I pray thee thy pitcher, and let me drink; and the shal say drink thou, and I wil give thy camels drink also: be the same thou hast evidently-appointed, for thy servant Isaak; and therby shal I know, that thou hast doon mercie, unto my lord. And it was, before he had made an end of speaking, that behold Rebekah came out; who was born to Bethuel son of Milcah, the wife of Nachor Abrahams brother: & her pitcher, upon her shoulder. And the damsel, was of a very good countenance, a virgin, neyther had any man knownen her: and she went dovn to the wwell, and fylled her pitcher, and came up: And the servant ran, to meet her: and he sayd, let me drink I pray thee a little water, out of thy pitcher. And she sayd, drink my lord: and she halfted and let down her pitcher, upon her hand, and gave him drink. And she made-an-end, of giving him drink: and sayd, I will dravy for thy camels also, until they have made-an-end of drinking. And she hasted, and emptied her pitcher int othe-

into the trough, and ran againe unto the wel, to draw: and drew, for all his camels. And the man, wondering at her: held his peace, to know, whether Iehovah had prospered his way, or not. And it was, when the camels had made-an-end of drinking, that the man took an earing of gold, half a shekel was the weight thereof: and two bracelets for her hands, ten (shekels) of gold, was the weight of them. And he said, whose daughter art thou? tell me I pray thee: is there in thy fathers house, place for us to lodge? And she said unto him; I am the daughter of Bethuel: the son of Milcah, whom she bare unto Nachor. And he sayd unto him; with us, is both straw and provender y-nough: place also, to lodge. And the man bended down-the-head; & bowed-himself, unto Iehovah. And hee said, Blessed be Iehovah, God of my lord Abraham, who hath not left off his mercy & his truth, from with my lord: I, being in the way, Iehovah led me to the house of the brethren of my lord. And the damsel ran, and told her mothers house: according to these words. And Rebekah had a brother, & his name was Laban: and Laban ran unto the man, without, into the well. And it was, when he saw the earing, and the bracelets upon his sisters hands; and when he heard, the words of Rebekah his sister, saying, thus spake the man unto me: that he came unto the man, and behold he was standing by the camels, at the well. And he sayd, Come in thou, the blessed of Iehovah: wherefore standest thou without? & I, have prepared the house, and place, for the camels. And the man came, into the house; and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him. And there was set (meat) before him, to eat; and he said, I will not eat, until I have spoken my words: and he said, speake. And he sayd; I am Abrahams servant. And Iehovah hath blessed my lord, greatly, & he is become great: and he hath given him flocks and heirds, & silver and gold, and men servants, and women servants, and camels and asses. And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that he hath. And my lord made me swear, saying: Thou shalt not take a wife unto my son, of the daughters of the Canaanite, in whose land I dwell. If thou shalt not goe unto my fathers house, and unto my familie: and take a wife, unto my son. And I said, unto my lord: if so be, the woman wil not goe, after me. And he sayd, unto me: Iehovah, he before whom I have walked, will send his Angel with thee, and will prosper thy way; and thou shalt take a wife unto my son, out of my family, and out of my fathers house. Then shalt thou be clear from my execration, when thou shalt come unto my family: and if they will not give thee (*one*), then shalt thou be clear from my execration. And I came this day unto the well: & I sayd, Iehovah God of my lord Abraham, if thou be now prospering my way, the which I got. Behold I stand, by the well of

waters: and let the mayd that cometh forth to draw, and I say to her, let me drink I pray thee a little water, out of thy pitcher. And the say to me, Both drink thou, & I will draw for thy camels also: let the same be the woman, whom Iehovah hath evidently-appointed, for my lords son. And before I had made an end of speaking in my hart; behold Rebekah came forth, and her pitcher on her shoulder, and she went down unto the well, and drew: and I sayd unto her, let me drink I pray thee. And she hasted, and let down her pitcher from upon her, and sayd Drink thou, and I will give thy camels drink also: & I drank, and she gave the camels drink also. And I asked her, & sayd; whose daughter art thou? and the sayd, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the earing upon her face, & the bracelets upon her hands. And I bended down-the-head, and bowed my selfe unto Iehovah: and I blessed Iehovah God of my lord Abraham, who led me in the way of trueth, to take the daughter of my lords brother, unto his son. And now, if you will doe mercy & truth unto my lord, tell me: & if not, tell me; that I may turn unto the right-hand, or unto the left. And Laban and Bethuel answered & sayd, The thing proceedeth from Iehovah: we cannot spak unto thee, evill or good. Behold Rebekah is before thee, take her & goe: & let her be the wife, to thy lords son, as Iehovah hath spoken. And it was, when Abrahams servant heard their words; that he bowed himselfe down to the

earth, unto Iehovah. And the servant brought forth, vessels of silver, and vessels of gold, & garments; and gave to Rebekah: and he gave to her brother, & to her mother, precious things. And they did eat and drink, he & the men that were with him, & tarried all-night: and they rose up in the morning; and he sayd, send me away unto my lord. And her brother, & her mother sayd; let the damsel abide with us, dayes, at least ten; afterward, she shall goe. And he sayd unto them, Hinder me not, seeing Iehovah hath prospered my way: send me away, that I may goe unto my lord. And they sayd, we will call the damsel: and will aske of her mouth: And they called Rebekah, & sayd unto her, Wilt thou goe with this man? And she sayd, I will goe. And they sent away Rebekah their sister, & her nurse: and Abrahams servant, & his men. And they blessed Rebekah, & sayd unto her, Our sister, be thou unto thousands of ten-thousands: and let thy seed possesse, the gate of those that hate them. And Rebekah arose, and her damsels; and they rode upon the camels, and went after the man: and the servant took Rebekah, and went away. And Isaak came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaak went out to meditate in the field, at the looking-forth of the evening: and he lifted up his eyes, & saw, & beheld the camels were coming. And Rebekah lifted up her eyes, and saw Isaak: and she lighted off the camel. For he had sayd unto the servant, what man is this that walketh in

the

the feild, to meet us? And the servant had sayd, he is my lord; and she took a veyl, and covered herself. And the servant told Isaak; all things that he had done. And Isaak brought her into the tent of Sarah his mother; & he took Rebekah, & she was to him a wife, and he loved her: and Isaak was comforted, after his mother was dead.

## Annotations.

**I** *No dayes, that is, yeres; see Gen. 18, 11. He was now 140 yeres old: for Isaak his son vvas fourtie, Gen. 25, 20, and he vvas born, vvhile Abraham vvas 100, Gen. 21, 5.*

**2** *Ver. 2. the eldeffor, the Elder: so the Greek trāflateth it elder, or Ancient, whereby may be meant Governor, as the words folovving doo explayn: for Elder, is an usuall name for Governor, Gen. 50, 7. Num. 11, 16. Ruth 4, 2, 1. Tim. 5, 17. This in like likelihood vvas his Stevyard Eluez, Gen. 15, 2.*

*under my thigh] sign which Iacob also required of his son Ioseph, Gen. 47, 29. either to signify subjection, or for a further mysterie of the covenant of circumcision, or rather of Christ the promised seed who was to come out of Abrahams loynes or thigh, as the like phrase sheweth, in Gen. 46, 26. of the soules that came out of Iakobs thigh: wherefore Abraham & Iacob make their thighes as holy signes, in respect of Gods promise. For otherwife in swearing, they used to lift up the hand towards heaven; see Gen. 14, 22. Herupon the Greeks have of the Hebrew word Ierek, that is a Thigh, framed their Horos, that is an oath: even as of the Hebreue Iamus, which is the righthand, (used when others were taken, Eze. 61, 8.) they have formed the Greek word Omnia, to swear.*

**3** *Ver. 3. by I thought by vvhom alone we are commanded to sware; Deut. 6, 13. The Chaldee sayth, by the word of the Lord: that is, Christ: Job. 1, 1. the Canaanite or Canaanites, as the Greek translateth; see*

**Gen. 10, 16. This care Abraham had for his sonnes wifre, left by marrying with unbelieveers, he or his posterite should be drawn from God, as the lavy sayth, Thou shalt make no mariages with them; thy daughter thou shalt not give unto his son, neyther take his daughter unto thy son for they wil turn away thy son from following me &c. Deut. 7, 3, 4. See also Gen. 27, 40. Plato a herthen philosopher, divinely sheweth (in his 6. book of lawes,) the end of mariage to be, the continual propagation of mankind, & good education of children, that leaving chilidren children after them, parents may alwayes have some as in their own fled, to seru God, and to worship him according to the Law. As Isaak vvas a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the church, gathered of Saints, by the employment of his ministers, to be the spouse of Christ. For he is compared to a bridegrome, Job. 3, 29. & the church is the bride the Lambis wife, Rev. 21, 9. 10. & the Apollines prepared the churches for one husband, to present them a pure virgin to Christ, 2. Cor. 11, 2. which vvas not to be of the Canaanites, that figured the unholyness out of the Lords house, Zach. 14, 21. but from Christs owyn land & kindred, that is from heaven, born of God from above, Rev. 21, 2. 1. Pet. 1, 23. 1. Job. 3, 9, 10.**

**4** *Ver. 4. my land] which after is named Mesopotamia: v. 10 where though idolatrie too much prevailed, (Job. 24, 2. Gen. 31, 19, 13.) yet not so much as among the Canaanites, Deut. 11, 31.*

**5** *Ver. 5. If so be it or, Peradventure, so v. 39. see Gen. 18, 24. goe after] that is, follow, or come with me: so in v. 8. &c. That which in Mark. v. 20, is went after him; in Mat. 4, 22, is written followed him. Againe, where one writech, he foloweth not us; Mar. 9, 38. another sayth, he followeth not with us; Luk. 9, 49. that is, he accompanieth us not.*

**6** *Ver. 6. left thay] or, that thou return not. As Abraham by faith abode in the land of promise; so would he have his son, Heb. 11, 9.*

**7** *thy seed] the Chaldee explain-*

S 2 etuk

eth it, thy son; the Greek, to thee and to thy feed. See Gen. 12.7. before thee] and with thee, as in the repetition v. 40. is expressed: both to lead, and to protect. As a prudent wife is of the Lord, Prov. 19.14. so Abraham believeth that the Angels, who are all ministering spirits, sent forth to minister for them, who shall be heirs of salvation, Heb. 1.14. should be sent for assistance in this busyness, which unto many, seemeth worldly & base, but is indeed honourable, Heb. 13.4.

Ver. 8. clear for innocent, & so discharged of the oath.

Ver. 9. his Lord] or master; the pillar & lustreyn of the familie; see Gen. 15.2. As the Hebrew signifieth Lord & Master; so the scripture calleth them indifferently: as where one Evangelist saith Lord, Mat. 17.4. another saith Master, Mat. 9.5.

Ver. 10. and all the goods] the Greek translateth, and of all the goods of his Lord, with him. This, by comparing v. 53, seemeth to be the true meaning.

Mesopotamia] in Hebrew called Aram Naharaim, that is to say, Aram (or Syria) of the two rivers, it being a country that lay betwix the rivers Euphrates & Tigris (or Chiddekel,) whereof see Gen. 1.14. The Chaldee calleth it Aram that by Euphrates. As Mirmain is in Greek and other tongues, called Egypt, Gen. 12.10. so Aram Naharaim, is in Greek Mesopotamia, so called of lying amidst the rivers, vwhich name the new Testament also keepeth, in Act. 7.2. Afterwards it is called Padam Aram, in Gen. 25.20. Aram, the new Testament usually calleth Syria; Mat. 4.14. Act. 15.23. 41. See Gen. 10.22. of Nachor] where Nachor dwelt, that was Charan, Gen. 28.10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charan, but no further. Gen. 11.31. So that is called Christ's citie, wherin he dwelt, Mat. 9.1.

Ver. 21. to kneel down] and consequently to rest them; as the Greek interpreth it.

Ver. 12. bring it to pass] or, cause it to happen: that is, give good success, or, send me good luck. The same word is in Gen. 27.20. & is spoken of occurrences and events that

doe fal out & offer themselves unto men beyond their skill & counsele, through Gods providence, but to us by hap or chance, as the scripture also speaketh in Luk. 10.31. This being repeated by the servant, v. 42. is expounded, prospering; and the Greek there and here, so translateth it by one & the same word.

Ver. 14. the damsel] or young-woman, maid; in Hebrew Naar, which 5. times in this chapter, and often other where, is written by the letters Naar, in the form masculine, but by the vowels Naara. evidently-appointed] or prepared as by certayn argument and demonstration: or nurisred, that is prepared and brought up by nurture & chastisement. The original word signifieth properly to argue, chaste, or nurture. Here it signifieth appointing or preparing, (as the Greek and Chaldee doe translate it) but with evident demonstration to an other. So Paul useth the Greek word Elench, (answering to the Hebrew here,) for an Evidence or Demonstration; Heb. 1.1.

Ver. 15. it was, &c.] this may also be read thus. And the same was (or came to pass,) before he had made an end of speaking, for Ioe Rebekah &c. So God promiseth his people, before they call, I will answer; and while they speak, I will hear; Esa. 65.24. And in the 45. verse following, it is sayd that this speaking was in his hart. and her pitcher,] the Greek translateth it, having her pitcher (or waterpot.) The scripture often setteth dovvn the base and homely wworks, wherin the faints (men and women) were in old time imployed from their youth; as here of Isaacs wife, the mother of the patriarchs; likewise of Rachel Iakobs wife, Gen. 29. 9. and of the daughters of Moses father in law, Exoda. 16. and fudry the like.

Ver. 16. good countenance] or good of vifage, that is, say to look upon. So Gen. 26.7. & Exod. 2. 2. translated say or goodly, by the Apostles autoritie. known] that is, iyer with her: See Gen. 4. 1. Thefe properties of humility, kindnes, bevvity and chastity, are mentioned by the Holy ghost,

as the most excellent: so Christis spowle is spiritually described by such; Song 1.8. 15. &c.

Ver. 17. let me drink] or slake my thirst. The word here used is strange, and seemeth to be Syriak, vwhich they speake in that country, and to have the signification of great thirst which he desired to be slaked: & after in repeating this, v. 45. he useth the common Hebrew, haßkmu, that is; let me drink.

Ver. 18. wondering] that is, wondered, and as the Greek translateth, considered her, and held his peace.

Ver. 22. took] and gave unto her; as taking, Psa. 68.19. is expounded giving, Eph. 4.8. care-vng] or abillment, jewel, ouch; which was hanged sometime on the ear, Gen. 35.4. sometime on the nose, face or forehead, Ezek. 16. 12. and so this here was as the 47. verle sheweth. The Greek turneth it as many car-rings. In narration of this storie (which yet seemeth to be of light and trivial matters,) the spirit of God is very exact & large; wheras other things wherin great mysteries are intolden as the historie of Melchisedek, Gen. 14. & many the like,) are set down in few words. That men might consider Gods wisdom & providence in thins of least esteem among men. Compare 1. Cor. 1. 25.27.28. halfe a shekel] a weight called in Hebrew bekagh, which signifieth delf or cut in the midds; and so the law expoundeth it to be halfe a shekel, Exod. 38.26. the Greek translateth it a drachm, or dram; which if it were halfe the common shekel: weighed 80. graines of barley: the holy shekell, was double so much; see Gen. 20. 16.

ten] to weet shekels, as the Chaldee expressly addeth: such words as easie to be understood, are often omitted: so a thousand, 2. Sam. 8. 4. for a thousand charrets, 1. Chron. 18.4. the three, 1. Chron. 11. 18. for the three mighty men, 2. Sam. 23. 16. and many the like.

Ver. 24. Bethuel] in Greek, Bathoel son of Melcha:

Ver. 25. bowed himself] or, adored, worshipped Jehovah. The former word signifieth

the bending or bowing with the head; this meaneth the bowing or prostrating of the whole body; usually called worshiping or adoration. So Exod. 4.31. Gen. 22.5. 1.

Ver. 17. mercy] or gracious kinnes; see v. 49. brethren] that is, kinfolk: see Gen. 13.8. or brethren is put for brother, as the Greek and Chaldee translateth it, and so it is after explained, v. 48.

Ver. 31. blessed of Ichovah] an honourable title, used as it seemeth, in those times by many, as Gen. 26.29.

Ver. 32. there was set] to weet by Laban, or his: (for the Hebrew hath a double reading to afford both sensers,) & so the Greek translateth he set; and the Chaldee, they set: and here the word meat or bread (as the Greek expresteth) is to be understand, as elsewhere other words, which the scope of the place sheweth; as he put in Syria 1. Chron. 18.6. for he put garrisons in Syria 2. Sam. 8.5. See Exod. 34.7. not eu] an example of a diligent and faithfull servant, preferring his work for which he was feul, before his food. So the Apostle teacheth servants obedience, in sigenes of their hart, as unto Christ: not with eye-service as men-pleasers &c. Eph. 6.5. 6. 7. 8.

Ver. 36. after her old age] that is, after she was wezen old: and fo without natural strength to bear; see Gen. 13.11. all that he had] wherin he also was a figure of Christ whom the Father hath made beye of all things, Heb. 1.2. and of true Christians, who with him shall inherit all things, Ry. 21.7. So agayn in Gen. 13.5.

Ver. 38. If thou shal not goe] understand, wifing a curse to thy selfe, if thou goe not: for so imprecatiuns were annex'd with solemn othes, but not express'd: see Gen. 21.23. The Greek translateth, but thou shalt goe: which is also the meaning; and so expressed before, in v. 4. family] that is, kined: or as the Greek saith, my tribe: and so before, in v. 4 and after v. 40.44.

Ver. 40. have walked] and, pleased (as the Greek translateth) and that by his calling and faith in his promises, as before v. 7. see Gen. 5. 22. & 17.1. with] and

and before thee: see ver. 7.

Ver. 41. *exorcism or curse*: as the Greek here translateth it. Before it was called simply an *oath*, ver. 8, and so the Chaldee still hath it here: but this word, and the form of the oath in ver. 38, sheweth it was also with imprecation of *civil*, if he did break his promise. So Gen. 26. 18. Deut. 29. 12. 14. 19. 21. The Hebrew *Ash* is by the Apostle in Greek, *ασι*; that is, *a curse*. Rom. 3. 14 and in Num. 5. 21, both are joyned, *an oath of cursing*.

V. 42. *if thou be now* [or, O be thou] *I pray thee*: for it was a prayer, as the 12. verse before sheweth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49, *if it were already kindled*: that is, O that it were: as the Syriak translation explynneth it; *I desire that it were already kindled*. So in Psal. 139. 19. *If thou wouldest stay the wicked*: that is, O that thou wouldest: and fundy the like: see Gen. 18. 20.

Ver. 43. *in my hart* [or unto my hart]: the Greek *sai*, *in my minde*: This was not expressed before, in verse 15.

Ver. 46. *from upon her* [from her shoulder, and to upon her hand; as was layd in verse 18, and so the Greek here joyneth them both.]

Ver. 47. *her face* [or nose, forehead], from whence it hung down on the nose: so Ezek. 16. 11. See before in v. 22.

Ver. 48. *way of truth*: that is, *the true (the right) way*.

Ver. 49. *doe mercy and truth*: that is, *deal mercifully and truly, or kindly and faithfully*: which two things as they are often spoken of God towards men, as before in v. 27, and Gen. 32. 10. 2. Sam. 2. 6. Psal. 15. 10 & 17. 4. & 61. 8. & 89. 15. & 98. 3. & 138. 2. so of men towards men, as here, and in Gen. 47. 29. 7. & 2. 14. The first word signifieth a gracious, kind, and mercifull affection; the other, a true and faithfull disposition, constantly to performe what is spoken or expected: of these both it is said, *let not mercy and truth forsake thee*: Prov. 3. 3.

Ver. 50. *Ver. so the thing* [or, the word is come forth,

53

*unto thee*] the Greek turneth it, *speak* *against thee*, *evil or good*: that is, *any thing at all against it*, but doe rest in the will of God. A like speech is in Gen. 31. 24.

Ver. 53. *vessels* [or instruments, ornaments, jewels &c. The word is large, signifying all things for use or ornament, *precious things*] or, *dainties*: and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translateth it *only gifts*. This word is used in Deut. 33. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 3. & 32. 23. Ex. 1. 6. The holy Ghost seemeth to expresse it in Greek by *opora*, that is, *summer or autumn fruit*: Rev. 18. 14.

Ver. 55. *daisies*, *at least ten* [or thus, dayes, or ten]: meaning a yere, or ten moneths. The Greek interpreth it about ten daies; but the Chaldee addeth, *or ten moneths*, and so it may well be understood, *a yere of dayes*, (that is a full yere,) or at least ten moneths, Dayer, is often used for a yere, as is shewed on Gen. 4. 3.

Ver. 57. *her mouth* [that is, ask her consent: or, what she will say]. The Chaldee translateth it, *and heare what she saith*. The mouth is put for that which cometh out of the mouth: vnuich the Holy Ghost expoundeth the word, Luk. 4. 4, from Deut. 6. 3. Herupon the mouth, is often used for *speech*, or *words*; as in Gen. 41. 40. & 45. 21. Exod. 17. 1. Num. 9. 20. Dent. 1. 26. Psal. 49. 14.

Ver. 59. *her nuse* [or named Deborah, whom Izaakob buried with lamentation, Gen. 35. 3. he was sent for honourable respect, and to have tender care of Rebekah, as the Scripture sheweth Nurses to have, 1. Thes. 2. 7. Numb. 11. 12.]

Ver. 60. *unto thousands* [that is, a mother of innumerable people]. The Chaldee translaten thousands and ten thousand, whereby an infinit number is meant, as in Dan. 7. 10.

*the gate*: that is, as the Gr. and Chaldee translaten the *cities*; and by possyng, or inheriting, is meant dominion over them; Lev. 25. 46. See in Gen. 22. 17. *unto them* [or it, that is the seed, see Gen. 22. 17. V. 61. after] the Greek translateth, *with the*

56

the man. So in 1. Cor. 10. 4, *the rock that followed them*, is in the Syriak & Arabik versions, turned, *the rock that went with them*. Thus Rebekah left her freinds, and fathers house, to goe unto Izaak her husband: so the spoule of Christ is exhorted to forget her people, and her fathers house, Psal. 45. 11.

62

Ver. 62. *from the way* [Hebr. from the coming: or, from coming, that is from walking]. The Greek translateth, *Izaak walked through the wilderness*: *Bear lachai ro* [that is, the well of him that liveth, that feith me; whereof see Gen. 16. 14. The Greek saith, by the well of vision: the Chaldee, from the well whereat the Angel of life appeared. But the Ierusalem paraphrase layth, *And Izaak went fro the schools house of Sem the great*, to the well whereat the majesty of the Lord had been revealed: Though this exposition be uncertain, yet it is certayn Sem vsyas novvy alive, by comparing his life time Gen. 11. 11. See also the notes on G. n. 14. 18. Where Melchizedek is counted by the Iewes, Sem the great: who might well be master of a schole of the Precipices. *south country*: [or, land of the south]: the south part of Canaan: see Gen. 12. 9.

Ver. 63. *to meditate* [or to pray, as the Chaldee translaten]: but the Greek saith to *exercise himself*, which comprehendeth both meditation & prayer, as the Hebreu also doeth, Psalm. 77. 4. 7. 13. and 119. 15. and 102. 1. *the looking forth* [or turning towards, that is, when it vsas towards evening, before sun setting: as on the contrary, *the looking forth of the morning*. Exod. 14. 27. is very early, before sun rising. So in Deut. 23. 11. vnuich this phrase is explained to mean before the sun be set. It seemeth to be at the ninth hour of the day, (with us, the third hour after noon) for then they began the dayly evening service of God, & burning of sacrifice, & it vsas called in Istaak the hour of prayer, Act. 3. 1.]

Ver. 64. *lighted* [Heb. fel down; the Greek hath leaped down, which was to meet him with the more reverence & submission. *4. vey*] a signe also of subiection, 1. Cor. 11.

67

Ver. 67. *the tent of Sarah* [which she had

peculiar, for her own use, see Gen. 23. 2. the Greek translateth it the house, or habitation: and so the Lords tent, is called an house, 1. Chron. 9. 23. Compare with this, Song. 8. 2. where the church bringeth Christ into her mothers house. *he took* by solemnite of mariage; this was in the 40. yere of his life, Gen. 25. 20. *loved her*: So ought men to love their wives, as their own bodies: likewise he saith, *Husbands, love your wives, even as Christ also loved the church Eph. 5. 28. 25. was dead*: These words the Chaldee paraphraſt addeth: and the Hebreu text somerime supplieth such wants, as that which thou hast prayed, Esai. 37. 21. for, *I have heard* [what] thou hast prayed: 2. Kings. 19. 30. The Greek translateth, *he was comforted concerning Sarha his mother*. She dyed three yeres before this his mariage. Hereupon the Hebreu Doctors say, *Izaak mourned for his mother Sarah, three yeres*; after three yeres he took Rebekah, and forgot the mourning for his mother: from whence thou mayſt learn, that while a man taketh not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is said (in Gen. 2. 24.) *Therefore shall a man leave his father and his mother*, & he shall cleave to his wife. Pirke R. Elizer, ch. 32.

## C H A P. XXV.

1. Abraham taking Keturah to wife, *had by her many sons and nephewes*. 5. The division of his goods. 7. His age and death. 9. His burial. 31. Izaak blessed after his fathers death. 12. The generations of Imael. 17. His age and death. 19. Izaak prayeth for Rebekah being barren. 22. She conceiving, the children strive in her womb. 24. The birth of Esau and Iakob. 27. Their different state. 29. Esau sleeth his briskeight to Iakob, for a messe of pottage.

2. And Abraham added, and took A wife, and her name was Keturah. And she bare to him, Zimran,

and Iokshan , and Medan , and Midjan: and Ishbak , and Shuach . And Iokshan begate Sheba , and Dedan : and the sons of Dedan were Asshurim , and Leputhim , and Leummim . And the sons of Midjan , Ephah & Eboher , and Enoch , and Abida , and Eldaa: all these were the sons of Keturah . And Abraham gave , all that he had , to Isaaak . And to the sons of the concubines which Abraham had , Abraham gave gifts : and sent them away from Isaaak his son , while he yet lived ; eastward , unto the east country . And these are the dayes of the yeres of the life of Abraham , which he lived : a hundred yeres , and seventy yeres ; and five yeres . And Abraham gave up the ghost , and dyed , in a good hoary age , an old man , & full of dayes : and he was gathered , unto his peoples . And Isaaak and Imanuel his sonnes , buried him ; in the cave of Macpelah : in the feild of Ephron the son of Zohar the Chethite , which is before Mamree . The feild , which Abraham purchased , of the sons of Cheth : there was Abraham buried , and Sarah his wife . And it was , after the death of Abraham , that God blessed Isaaak his son : and Isaaak dwelt , by Beer-lachai-roi .

And these are the generations of Ismael , Abrahams son : whom Hagar the Egyptian , Sarahs hand maid , bare unto Abraham . And these are the names of the sons of Ismael ; by their names , according to their generations : the first born of Ismael , Nebojrah and Kedar , Adbel , & Mibsam . And Milhma , and Dumah , & Massa . Hadar and Tema , Ietur , Na-

phish , and Kedmah . These are the sons of Ismael , and these are their names ; by their tounes , and by their castels : twelve princes , according to their nations . And these are the yeres of the life of Ismael ; a hundred yeres , and thirtie yeres , and seven yeres : and he gave up the ghost & dyed ; and was gathered unto his peoples . And they dwelt , from Havilah unto Shur ; which is before Egypt , as thou goest to Assiria : before the faces of all his brethren , did he fall .

## ¶ ¶ ¶

And these are the generations of Isaaak the son of Abraham : Abraham , begat Isaaak . And Isaaak was fourtie yeres old , when he took Rebekah , daughter of Bethuel the Syrian , of Padan Aram : the sister of Laban the Syrian , unto him to wife . And Isaaak intreated Iehovah , for his wife ; because she was barren : & Iehovah was intreated of him , and Rebekah his wife conceived . And the sons strongled together , within her ; & she sayd if it be so , vwhy am I thus ? And she went to inquire of Iehovah . And Iehovah sayd unto her , Two nations are in thy womb ; and two peoples , shall be separated from thy bowells : & the one people , shall be stronger than the other people ; and the greater , shall serve the lesser . And her dayes were fulfilled , to bring forth : and behold , twiuons were in her womb . And the first came out red , al over like an hysrie mantle : and they callid his name , Esau . And afterward , came his brother out ; and his hand holding by the heel of Esau ; and he called his name , Iakob :

Iakob : and Isaaak was sixtie yeres old , when he bare them . And the boyes grew ; and Esau was a cunning huntman , a man of the feild : and Iakob , was a perfect man , dwelling in tents . And Isaaak loved Esau , because venison was in his mouth : and Rebekah , loved Iakob . And Iakob sod porridge : and Esau came from the feild , and he was faint . And Esau sayd to Iakob , Let me tast I pray thee , of that red , that red porridge , for I am faint : therfore he called his name , Edom . And Iakob sayd , Sell to me this day , thy first birthright . And Esau sayd , Lo I am going to dye : and wherfore (Jereth) this first birthright unto me ?

And Iakob sayd , Swear unto me this day , and he swore unto him : and he sold his first birthright , unto Iakob . And Iakob gave to Esau , bread and porridge of lentilles ; and he did eat and drink , and rose up and went away : and Esau despised , the first birthright .

## Annotations.

**A**dded] that is , did agayn take a wife , when he was 140 yeres old , & had of her 6 sonnes , by the extraordinary blessing of God : wheras 40 yeres before , his body was even dead , in respect of natural strength and vigour , as the Apostle noteth , Rom.4.19. **a wife]** called elsewhere a concubine , 1 Chron.1.32. what manner of wife that was , see on Gen.22.24. **Keturah]** in Greek Chetoura .

**Zimran]** in Greek Zombran . **Ishak]** in Greek Iezan . **Medan]** whose posterity are called Medanites , Gen.37.36. **Midian]** in Greek Midiam , & Midian Act.7.29. of him came the people called Midianites ; that soon fel from Abrahams faith to idolatrie , Num.25.

**Shuach]** in Greek Soie : of him came Beldad , Iobs freind , calld the Shubite Job.2.11.

**Ver. 3. Sheba]** in Greek Saba : his posterity robbred Iob , of his oxen and asies , Job.1.15.

**V.4. Ephah]** or Gephaj in Greek Gephar . **Epher]** or Gepher , in Greek Apheir : of him the country Aphrica is thought to have the name . **Enoch]** Hebr. Chanoas Gen.5.18.

**Ver. 5. to Isaaak]** as being his onely heyr , and child of promise , Gen.21.12. a figure of Christ and Christians , heirs by promise of all things : Heb.1.2 Job.3.34. Rev.21.7. Gal.3.29. d.4.28.

**Ver. 6. concubites,]** Hagar , and Keturah : v.1. **east countries]** or land of the East : a part of Arabia : hereupon mention is made of the sons of the East : Job.1.3. And Iob himself , was in likelihood the son of one of these sonnes or nephewes of Abraham by Keturah .

**Ver. 7. 175 yeres]** This summe of his yeres sheweth , how Abraham had lived a pilgrim in Canaan 100. yeres after he came out of Charran , Gen.12.4. That he atteyned not to the yeres of his forefathers , who all lived longer then he . Gen.11.11. &c. as did also his son Isaaak , Gen.35.18. That he left alive behind him , Heber , that great patriarch & prophet , of whom he had the surname to be an Hebre , Gen.11.17. and 14.13. & from whom he was the seventh generation , as Enoch was from Adam .

**Ver. 8. hoary age]** as was promised , Gen.15.15. **of dayes]** so the Greek and Chaldee explyaine it , and the Hebrew it self elsewhere , Gen.35.19. Such words are often to be understood , as ful , for a ful emp. P.73. o. see Gen.4.20. and 5.3. & dy being ful of dayes , is meant , a willingness to dye , wthout desiring longer life on earth . **hu peoples]** the Greek translatheth , hu people ; the like is sayd of Ismael , v.17. f Isaaik , Gen.35.29. of Iakob , Gen.49.33. of Aaron , Num.20.24. of Moses , Deut.32.50. and othr : b. mume it is sayd , gathered to their fathers , 1 Chron.22.20. Judg.2.10. Act.13.36. and by Abrahams peoples , are meant .

T means

meant his fathers, Gen. 15.15. & the phrase signifieth the immortallitie of soules : for Abrahams body was gathered to the body of Sarah only ; as the next words shew : and by his fathers, are meant the spirits of just men made perfect : Heb. 12. 23. See after, v. 17.

10 Ver. 10 and Sarah] as is shewed in gen. 23. 19. Afterwards Ishaak & Iacob with their wives, were buried there also, Gen. 49.29.31.

11 V. r. 11. blessed Ishaak] so applying and confirming to him, the promises made to Abraham, gen. 12.2 and 14.19 and 17.19, and so Ishaak commanded to Iacob, the blessing of Abraham, Gen. 28. 3.4, and by this blessing, the righteousness of faith is implied, to Abrahams seed, Gal. 3. 8.9. &c.

Ber-lachai-roi, in Greek, the well of vision ; in Chaldee, the well at which the Angel of life appeared ; this place of Isaacs fearing, is without mystery : see Gen. 16. 14. & 24. 61.

12 Ver. 12. generations,] a rehearsal of Ismaels off-spring, as gen. s.r. And here, the fulfilling of Gods promise is seen, made in gen. 16. 10. 12. & 17.10. and how he that was born after the flesh, and cast out of Abrahams house, Gal. 4. 23. 30. was multiplied before Ishaik the child & heir of the promise. See the like, of Esau: Gen. 36. 43.

13 Ver. 13. Nebi'oth] he and his brethren feated in Arabia, Esau, 20.13.14.16. Ezek. 27.21. where peoples and places, recyneyed the footsteps of their names : they gave themselves to sheepdery, as appeareth, Esau, 60.7. & 49.29. And here are twelve sons reckoned, vvhich where princes of their tribes, as was promised in gen. 17.20. answerable in number to the 12. sons of Iacob, heads of the 12. tribes of Israel ; but these Ismaelites are a generation before them, as Imael himself was born before Ishaik. For, that is first which is natural, and afterward that which is spiritual, 1. Cor. 15.46.

14 Ver. 16. casets] or villages : dwelling houses so named of being sayr and high

built in a row or order. In Greek habitations, as in Act. 1.20. from Psa. 69.

17 Ver. 17. 137. yeres,] So he lived not so long as his father Abraham, or his brother Ishaak, or as did Iacob ; though he lived til a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spokē before of Abraham, v. 8.) & the burying of his father with his brother, v. 9. may be some probability of Ismaels repentance, and dying in the faith of Abraham : for unless it be he, no reprobate hath his whole life time recorded in holy scripture. Or if Ismael dyed wicked ; then by his fathers to whom he was gathered, are meant the soules of wicked men before him ; which are spirits in prison, 1. Pet. 3.19.

18 Ver. 18. they,] that is, Ismaels sons dwelt. In Greek, he dwelt. Shur, a place in the wilderness, see Gen. 16.7. The Chaldee there and here, calleth it Chagro, [did he fall] meaning eyther, that his lot did befall him, so to dwel, or that he dyed, as the word fall sometime signifieth, Psa. 82.7. Gen. 14.10. But the Greek hero translatheth it, he dwelt ; so also dooth the Chaldee paraphrast, and so the plaine text was before, in the promise Gen. 16.13. and to make to fall, is to divide by lot an inheritance to dwell in, 1.0f. 23.4. Psa. 78.55.

19 Here beginneth the sixt section of the law, called The generations of Ishaak. See Gen. 6.9.

Ver. 19. the generations,] that is, the historie of the off spring of Ishaak ; and things that befel unto him, as Gen. 2.1. & 5.1. & 6.9.

20 Ver. 20. old] Hebr. son of 40 yeres, so v. 26. see Gen. 5.32. the Syrian, the Hebrew name is, Aramites, vvhich the holy Ghost in Greek calleth Syrian, Luk. 4.27. See Gen. 10.22. Padan Aram,] the same that Aram Naharaim, Gen. 24.10. for the Greek turneth hem both Mesopotamia of Syria, Aram is Syria, Gen. 24.10. & 10.22. Padan in the Syrian tongue is a paer or couple, & the country of Arâ laing, between a couple of rivers, is so named Padan Aram, & som-

sometime only Padan, as Gen. 48.7.

21 Ver. 21. for J or directly for, (as the force of the Hebrew word implyeth) and before his wife, so it seemeth to be some solemn prayer which they made together directly for this matter : having lived twenty yeres together without any child, & Ishaak wexen old, into the 60. yere of his life, v. 26. God exercising his faith hereby, as he had done Abrahams, Gen. 15.2. The Iewes have a tradition, that Ishaak went with his wife, to mount Moriah, to the place where he had been bound, Gen. 22.9. and prayed there. Pirke R. Eliezer, ch. 32.

22 Ver. 22. strugled-together] or bruised them-selves, by strugling, which did prelache this contrariety that should be between these two brothers : and so between the children of God, and of this world. if so &c. ] an unperfect speech, vvhich in her passion she uttered ; the Greek translatheth it, if I shall so be with me, why(wi)th(bi) unto me vvhyl have I conceived, if I must feel such things ? to enquire J or seek, either by private prayer, or by asking some Prophet. The Ierusalem Thogram taketh it in this last sense, & saith she went to the schoole of Sem the great : Howbeit Sem was dead about ten yeres before this : but by Abraham, or Heber the great patriarch, then living, she might vwell inquire of God. Others (as R. Eliezer, Perek 32.) take it to be meant of her praying unto God.

23 Ver. 23. Two nations,] that is, fathers of two nations, & divers peoples: Edomites, and Israelites. the greater J to weet in dignite, which came naturally by the first birth-right: or, the elder. The Hebrew Reb, (vwheroft great men and masters are calleth Robies, Job. 1.39. Mat. 23.8.) signifieth a superior in dignity. The Holy Ghost in Greek translatheth it, the greater, Rom. 9.12. Hereby Esau and his posterity are meant, [bal serve] as came to passe carnally, when the Edomites (of Esau) became servants to David & to the Israelites which were of Iacob; 2. Sam. 8.14. & spiritually, when Iacob got of Esau the first birth-right, and bereaved him of the blessing, Gen. 25.33.

and 27. 29. For servitude came in vyth a curse, and figureth reprobation, Gen. 9. 25. Job. 8.34.35. Gal. 4.30.31. Therfore from hence the Prophet teacheth, that God loved Iacob, and hated Esau, Mat. 1.2.3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, when Rebekke had conceived by one, even by our father Ishaak, the children being not yet borne neither having done any good or evill, that the purpose of God according to election might stand, not of works but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Iacob have I loved, but Esau have I hated, Rom. 9. 10.11.12.13.

24 Ver. 25. red J a sign of the choleric cruel, and bloudy disposition, found in Esau himself, and in his posteritie, Gen. 27. 40. 41. Obad. 1.10. Ezek. 25.12. So the cruell persecuting Dragon was of red colour, Rev. 12.3. The Hebrew doctors say, Esau the wicked, was drawn after the works of judgement, mystically signified in these words, And by thy sword shalt thou live, Gen. 27.40. and therefore he was red. R. Menachem Rakasan on Gen. 25. And in Breslich rabbah they note, how he was red, and his meat was red, Gen. 25.30. and his land was red, (as in Gen. 31.3.) &c. And he that takes vengeance on him is red, and in red clothing, Song. 5.10. Esau, 1.2.

all over J Hebr. all of him like a mantell of hayr, which the Gr. translatheth, like a rough hide. This also signified his strong feirce & crafty nature : for hayr is a sign of naturall strength, and nature being corrupted, hayrines denoeth the power of corruption, therefore when Lepers were purified, all their hayr was to be shaven off, Lv. 14.8. So the Hebrewes say, that his hayrines signified the strenght of uncleannes, which came out of him. R. Menachem on Gen. 25. } Esau} by interpretation Made, or Perfected : as being of a more strong & perfect constitution natural, then other children : rather like a man then a babe.

26 V. 26. the heel] or footsole, as if he would have pull back his brother frō the birth, and have been before him : or at least, for to overthrow him. Which as God by T 2 their

their former strugling in her body, & now by this behaviour did signifie; so the Prophet mentioneth it after to Iakobs children, how he thus strove for the grace of the firstbirthright, which they by sin suffered themselves to be deprived of : *Hof. 12. 2. 3.* This manner of birth that Iakobs hand held his brother by the heel, was also extraordinarily strange, & perilous for the life both of mother and child. See the like after, in Gen. 38. 28.

*[he called]*  
that is, every one called ; as in v. 25, it is written *they called*; or, *he was called*, so v. 30.

See the notes on Gen. 16. 14. *Iakob* that signifieth one that shoulde hold by the foot, or overthrew his brother.

V. 27. *a cunning huntsman*] Hebr. *a man knowing hunting*. *of the field*] ranging the fields for to hunt beasts. Of a disposition much like Iimael; Gen. 16. 12, or Nimrods, Gen. 10. 9. *perfect*] of a religious, honest, plaine and simple disposition, without guile or wickedness : as the Greek translathet, *unfeigned*. See Gen. 6. 9. *dwelling*] or, *fitting in tents* : that is either keeping home, *as Iudg. 5. 24.* or being with the sheepfolds as an heirder; for the sheepards kept in tents: Gen. 4. 20. *Esa 38. 12.* & luch was Iakobs trade, and his chidrens, Gen. 46. 34. Besides, that dwelling in tents, signified his pilgrimage in the land, *Heb 11. 9.* Whereupon *Iakobs tents*, are used for the state of the commonwealth of Israel, *Num. 24. 5. Mal. 2. 12.* The Gr. here translathet, *dweling in house*; but the Chaldee sayth, *A minister of the house of doctrine*; as giving himselfe to religious study and scholorship. So other of the Hebrew Doctors, as in *Piskei R. Eliezer*, ch. 32. is sayd, *After the children were growen, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his daies; but Esaus the wicked, walked in the way of death, to kill Iakob*, Gen. 27. 41.

V. 28. *in his mouth*] for his mouth; namely *his meat* as the Greek explayneth it; that is, because he delayed to eat of Esaus ve-

nison. This love for carnall respect, continued contrary to the Oracle of God, but it was disappointed: *Gen. 27. 4. - 33.*

29 Ver. 29. *pottage*] or broth : Hebr. *iod a seething*. *faint*] with wearines ; as the word implyeth. This signified Esaus vayn imployement of his time & strength; whereas they that wayt on the Lord spiritually faynt not: *Esay 40. 30. 31.* but the righteous eate to the satisfying of his soule: *Prov. 13. 25.*

Ver. 30. *Let me tast*] or let me have a draught; the Greek and Chaldee, translate it *tast*. It is a word not used but in this place. *red*] which in Hebrew is *Adom*: whereupon his name was called *Adom*. The doubling of the word *red*, & omitting the word *pottage*, noteth Esaus hast and greediness, increased also by the colour. *he called*] or *his name was called Adom*; that is *Red*. For he was ruddy when he was born, v. 25, and now longing for red broth, and selling his birthright for it, this name was given him, as a brand-mark of his greediness and profaneness.

31 Ver. 31. *this day*] or, even now: the Hebr. *Cajom, &c. to day*, is often used for *hajom*, *this day*, as the Greek here interpreteth it, and in ver. 23. following. So 1. *Sam. 2. 16. & 9. 13. 27. 2. Chron. 18. 4.* And the Hebrew word for *As*, is often a very affirmation: see Gen. 27. 12. *firstbirthright*] The dignity wherof the Law sheweth to be great, in that all the first-born were peculiarly consecrated and given unto God, *Ex. 22. 29.* were next in honour to their parents, *Gen. 49. 3.* had a double portion of their fathers goods, *Deut. 21. 17.* succeeded them in the government of the family, or kingdom: *2. Chron. 21. 3.* and administration of the priesthood, and service of God, *Num. 8. 14. - 17.* Therefore the first born is used for one that is loved, and deere to his father, *Ex. 4. 22.* and higher then his brethren, *Psal. 89. 28.* and figured Christ, *Rom. 8. 29.* and true Christians heys of the kingdom of heaven, *Heb. 12. 23.* This honour Iakob strove to have at his

his birth; but myssing then, he seeketh now, and obteyneth it. The Greek translateth it plurally, *firstbirthrights*; & so doth the Apostle, in *Heb. 12. 16.*

32 Ver. 32. *going to die*] that is, *ready or in danger to die*: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to bee killed by the wilde beaults, in the field where he hunted. *wherefore serveth*] or what profiteth? as if he shoulde say, nothing at all.

33 Ver. 33. *Swear*] to confirm the bargayn, (*Heb. 6. 16.*) and to make it irrevocable, (*Psal. 110. 4. & 15. 4.*) So by oath he renounced his birthright before God whose name is therefore used in othes, *Deut. 6. 13.* *he sold*] It is recorded in the Lewes canon lawes, that the first born who sellut the portion of his birthright, even before it be parted, *his sole standeth in force*; because the firstborn hath part in the birthright, before the parting thereof. *Maimony, Treat. of Inheritances, ch. 3. 5.*

34 Ver. 34. *of lentiles*] a kind of pulse much like to *vetches* or *smal pease*; & but course food; so vyle an exchange did Esaus make of his heavenly dignitie: that not without cause doth the Holy Ghost call him *a profane person*; who for one meales meat, sold his first birthrights, *Heb. 12. 16.* It is a tradition of the Hebrew doctors, that *Lentiles* were wont to be eaten of men in their sorrow and mourning; and that *Iakob* did feed upon Lentiles, in mourning and sorrow; for that the kingdome, and dominion, and firstbirthright was *Esaus*. Whereupon they also gather, that the sons of *Esaus* shoulde not fall, until the Remainder of *Iakob* come, and give to the sons of *Esaus* food of lentiles, with mourning and sorrow, and take from them the dominion, kingdom, and firstbirthright, which *Iakob* bought of him by oath, *Piskei R. Eliezer*, ch. 35.

6 *eat and drinke*] This seemeth to intimate not only a sacrafyng of his hunger, but a carnall securit despisynge of his honour now sold: as in 1. *Cor. 15. 32.* *let us eat and drinke, for to morrow we shall die.* went

away] without shewing any remorse or sorrow, for his profane bargayn.

despised] unto this the Ierusalemite paraphrast addeth, *that he also despised his portion in the world to come, and denied the resurrection of the dead.* Thus the Lewes esteemed his fact, most irreligious & profane: as the Apostle also doth, *Heb. 12. 16.*

## CHAP. XXVI.

1 Isaak because of famine goeth to Gerar;

2 God biddeth him, not go into Egypt, but dwel in the land; & promiseth him the blessings of Abraham. 7. Isaak denyeth his wif, s. Abimelech therefore reproacheth him. 12. He groweth rich. 18. He diggeth three wells, Esek, Sinah, and Rehoboth. 23. Abimelech maketh a covenant with him at Beersheba. 34. Esaus wives.

1 **A** Nd there was a famine, in the land; besides the first famine, which was in the dayes of Abraham: and Isaak went, unto Abimelech king of the Philistims, unto Gerar. And Iehovah, appeared unto him, & sayd, Goe not down into Egypt: dwell in the land which I shall say unto thee. Sojourn in this land, and I wil be with thee, and will blesse thee: for to thee & to thy seed, wil I give al these lands; & I wil stablish the oath, which I sware unto Abraham thy father. And I will multiply thy seed, as the stars of the heavens; and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shal blesst themselves. Because that Abraham, obeyed my voice: and kept my charge, my commandements, my statutes & my lawes. And Isaak dwelt, in Gerar. And the men of the place, asked of his wife; and he sayd, she is my sister: for he feared to say my wife, lest the men of the place should kill me, for

T 3 Rebekah

8 Rebekah; because she was, of a good countenance. And it was, when the daies had been prolonged by him there; that Abimelech king of the Philistines, looked-out, through a window: and saw, and behold Isaak was sporting, with Rebekah his wife.

9 And Abimelech called Isaak, & sayd, Behold surely she is thy wife; and how saydest thou, sh. is my sister? And Isaak sayd unto him; Because I sayd, lest I die for her. And Abimelech sayd; what is this thou hast done unto us? one of the people might lightly have lyen with thy wife, and thou shouldest have brought upon us guiltines. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying hee shall be put to death. And Isaak sowed, in that land; and found in that yere, an hundred measures: and Iehovah blessed him. And the man, waxed-great: and went going-on, and waxing-great; until he was waxed-great, exceedingly. And he had possession of flocks, & possession of nerds; and much husbandry: and the Philistines, envied him. And all the wells, which his fathers servants had digged, in the dayes of Abraham his father: the Philistines stopped them, and filled them with duff. And Abimelech sayd, unto Isaak: Goe from us, for thou art very-much mighty, er then we. And Isaak, went from thence: and pitched, in the vallie of Gerar, and dwelt there. And Isaak returned, & digged the wells of water; which they had digged, in the dayes of Abraham his father; and the Philistines had stopped them, after the

death of Abraham: & he called their names, according to the names that his father had called them. And Isaaks servants, digged in the vallie: and found there, a well of living waters. And the herdmen of Gerar did strive, with the herdmen of Isaak, saying, The water is ours: and he called the name of the wel, Esek; because they contended with him. And they digged, an other well; and they strove alio for it: and he called the name of it, Sitnah. And hee removed from thence, and digged an other wel; and they strove not for it: & he called the name of it, Rechoboth; and he sayd, for now Iehovah hath made-room for us, and we shalbe fruitfull in the land. And he went-up from thence, to Beersheba. And Iehovah appeared unto him, the same night; and sayd, I am the God of Abraham thy father: fear not, for I am with thee; & wil blesse thee, and multiply thy feed, for my servant Abrahams sake. And he builded there an altar, and called on the name of Iehovah; and stretched-out there, his tent: & there Isaaks servants, digged a well. And Abimelech, went unto him, from Gerar: and Achuzzath his friend, & Phicol, the Prince of his armie. And Isaak, sayd unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they sayd, Seeing we have seen, that Iehovah is with thee; & we sayd, Let there now bee an oath-of-execration betwixt us, betwixt us and thee; and let us strike a covenant, with thee. If thou shalt do unto us evill, as we have not touched thee, and as wee have

done

doon unto thee; but only good, & have sent thee away in peace: thou now, the blessed of Iehovah. And he made unto them, a banquet; and thy did eat and drink. And they rose early in the morning, and sware each-man to his brother: & Isaak sent them away, and they went from him, in peace. And it was, the same day; that Isaaks servants came, and shewed unto him, concerning the well which they had digged: and they sayd unto him, we have found water. And he called it, Shibeath: therfore the name of the citie, is Beer-sheba, unto this day.

34 And Esau was, fourtie yeres old; and he took a wife, Judith; the daughter of Beeri, a Cherhite: & Basemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaak, and to Rebekah.

## Annotations.

1 F<sup>irst famine</sup>] wherof see Gen.12.10.  
Abimelech] of whom see Gen.20.1.  
2 &c. which historie is to be compared with this.

2 Ver.1. Egypt] as Abraham did, Gen.12.10. and whether it seemeth Isaak was purposing to goe.

3 Ver.3. this land] of Canaan, the land of promise, & figure of the place of heavenly rest; see the notes on Gen. 12.5. So by David he exhorteth, Dwell in the land, & feed on fayth, Psal.37.3. See Gen.37.1.

4 [wife] the Chaldee expoundeth it, my word shalbe an help unto thee: so in v. 24. & 28. these lands] or countries, possessed by so many nations, Gen.15.19.20.21. to Psal. 105.44. The Greek translathet singularly, land; and so was the promise made to Abraham, Gen.13.15. and 15.18. and 17.8. see the notes there. Establish the oath] that is, performe the promises sworn: Gen.22.16.17.

4 Ver. 4. stars] that is, innumerable: see Gen.15.5. seed] meaning Christ, Gal. 3.16. 8. blest themselves] or as the Greek, translathet, shalbe blessed, see Gen.22.17. 5 Ver.5. charge] Hebr. keeping, or observation, that is, ordinances to be kept. So in Lev. 8.35. and 22.9. Deut.11.1. laws] for this word, elsewhere the scripture sayth, judgments: Deut.11.1. and 5.1.31. and 6.1.20. and 7.11. and 8.11. &c. and under these three particulars, the whole charge or custodie fore-spoken of, is comprehended; as afterward by Moses God gave the ten commandments or moral preceips, Exo. 20. judgments, or judicial lawes for punishing transgressors, Exo.21.1. &c. and Statutes, or rules, ordinances and decesses for the service of God, Lev.3.17. and 6.18.22. Exo. 12.24. and 27.31. and 29.9. and 30.21. All which Abraham observed, & is commended of God therefore.

7 Ver. 7. my sister] He imitatemeth his father Abrahams practise, Gen.12.11.12.13. and 20.2. kill me] Moses expresteth this as Isaaks own words, of himself. The Greek translathet it, should kill him; so elsewhere that yersio changeth the person, for more easie order of speech, and understanding to the reader. See Psal.144.12. good countenance] elsewhere it is sayr of countenance (or visage) Gen.12.11. so the Greek turneth it here: and before, good is used for sayr or goodly: Gen.24.16.

8 Ver. 8. by him] or to him; that is, when he had been a long time there. sporting] or laughing, playing, rejoycing: it is the yword wherof Isaak himself had his name, Ge.17.17.19. and 21.6. Solomon sayth, Rejoyce with the wife of thy youth &c. Prov.5.18.19.

10 Ver.10. might lightly] or, had almost lyen. guiltines] a syn making us guiltie of punishment, a shameful crime, nam'd in Hebrew Abam; the Greek translathet it Ignorance: & so Paul calleth the syns of the people ignorances, or ignorant-transgresses, Heb. 9.7. rightly so gathered from Levit. 4. 22. See the further explication of this word, there. Abimelech by this word, sham, meaneith both the syn and the punishment for the same.

same; as in the law, *Asham*, is both the Guilty *syn*, and the sacrifice for the same. *Levit. 5.5. 6.*

**11** Ver. 11. *touzeth* that is *burthe* or *injury*; so in v. 29, and in *Ios. 9.19. Ruth. 2.9. Job. 1.11. Ps. 105.15. Zach. 2.8.* or *Hebr. and;* which is often used for *or*, as is observed on *Gen. 13.8.* *dying*] that is, he shall surely be put to death; as *Gen. 2.17.*

**12** Ver. 12. *100. measures*] that is, as the Chaldee explaineth it, a hundred for one when he measured it; or 100, may mean *many*; as an hundred fold *Mat. 19.29.* is elsewhere called *manifold more*; *Luk. 18.23.* The word *Shegmarim*, signifieth *publik m-sures* such as were used at the gates of cities, which were *ful&large*. And this increase, (which is the molt that our favour speaketh of in *Mat. 13. 23.*) sheweth the fruitfulness of the land of Canaan when God blessed it; and figured the bountiful reward which the godly shall find of their labours, in the heavenly country, which we seek; *Gal. 6. 7. 8. 9. Heb. 11.14.16.* The fruitfulness of Canaan, signified also the graces of the gospel; *Ezek. 34.27. Zach. 8.12. Psal. 67.7.*

*blessed him*] and his blessing maketh rich, *Prov. 10.22. Job. 42.12.* This the next words of Isaac doo also confirm.

**14** Ver. 14. *possession* [or *cattle*]: so *Gen. 47.17. husbandrie*] so also the Greek turneth it *georgia*. It implieth all manner work and service belonging to a familie; and so servants, and tillage of all sorts. The like is said of *Job. 7.1.3.* *envyed*] had an envious zeal and emulation. So Solomon saw how all labour and rightnes of worke, brought envy to a man from his neyghbour, *Eccles. 4.4.*

**15** Ver. 15. *with dust*] or *earth*, as the Greek translatch. This alio they envyiously did, against their oath before, *Gen. 21.30.31.* And this injure was great, because of scarcitie of waters there, *Gen. 21.25.* It figured out the corrupting of the cleare doctrines of the gospel, by earthly glosses and traditions of Antic-rifians, *Psal. 65. 20. and 84. 7. Song. 4. 15. Num. 21.16.18. Job. 4. 10. 14.*

**17** Ver. 17. *pitched] toweet his tent*, encamped. A word used for pitching of campes or armes, *Exod. 14.9. & 15.27. &c.* applied first here to Isaaks familie, afterward to Iakobs, *Gen. 33.18.* and so to his posterite. And betokeneth a resiling, or quiet sitting: opposed to removing, or journeyng. *Num. 1.50. 5.1.52. and 9. 17. 18.* The Chaldee translatcheth it dwelled.

**18** Ver. 18. *returned and digged*] that is, as the Greek explaineth it, *agayn digged*. Figuring the restoring of the ancient truth, out of corruption: as v. 15. *their names*: so renewing the ancient good names (that caried, as lemmeth, the memorall of Gods graces) which the wicked had defaced: as on the contrary, the idolatrous names of places, on which the heathens had set the memorall of false Gods and superstition, were by the Israelites changed, when they came into their possession; *Num. 32. 38.* for the very names of idols, are not to be heard out of our mouthes; *Exod. 13.13. Psal. 16.4.*

**19** Ver. 19. *the vally*, [of *Gera*], as the Greek version dooth exprest. *living] that is, as the Chaldee here translatcheth, springing waters.* Waters that spring, or run; are for their continual motion, called living, *Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song. 4. 15.* For life consisteth in continual motion. The Greek keepeth the Hebrew phrase: and so in the new Testament, where living waters, signify heavenly graces. *Job. 4. 10. 11. 14. and 7. 38. Rev. 21. 6. and 22. 1.*

**20** Ver. 20. *ours*] or (belonging) to us: the Greek changeth the person, saying that the water was theirs. So v. 7. *Ezek. 1*] that is, Contention, or wrongfull strife: *Wraging*, the Greek translatcheth, *Injurie*, because they injured him.

Ver. 21. *Sinah*] that is *Hated*, or *Spitefulness*. Of this the Devil hath his name, *Satan*.

**21** Ver. 22. *Rachoboth*] that is *Roomthes*; or large *places*. Compare *Psal. 4.2.* in *dijctis* thou hast made roomth for me.

**22** Ver. 24. *fear not*] for the opposition of the Philistins, and other afflictions that are incident unto thee. So God comforted Abraham

Abraham, *Gen. 15.1.*

**25** Ver. 25. called on] the Chaldee saith, prayed: so did Abraham his father, *Gen. 12.7.8. & 13.4.18.* *stretched out*] that is, set up, or pitched his tent, as the Greek explaineth it, which was with spreading and stretching out the curaynes and cords unto stakes; *Esa. 33.10.*

**26** Ver. 26. *Achuzzath his friend*] or, a retinue of his friends; and so the Chaldee translatcheth it, a company of his friends: but the Greek takes it for a proper name, *Ochozath*; and his friend, the Greek calleth *nymphagogos*, which is the companion (or leader) of the bridegroom; like that in *Judg. 14.20.* which the Greek there translatcheth as this here. Prince that is *Cheise captain*: in Gr. the Chief leader of the army, as in *Gen. 21. 22.* with which this hydoris is to bee compared. Isaaks wayes pleasing the Lord, he made his enemies to be at peace with him: as *Prov. 16.7.*

**28** Ver. 28. *Seeing &c.*] that is, we have evidently seen. *Tehovah*] the Chaldee expounds it, the word of the Lord is thine help. *an oath-of-exeeration*] in Greek, a curse: that is, an oath wilching a curse to the breaker of it: as *Gen. 24. 41.* The Chaldee paraphraſeth thus; Let the oath now bee confirmed, which was between our fathers, and between us and thee. *strike*] Hebr. cut: see *Gen. 15.18.*

**29** Ver. 29. *If thou shalt*] understand; Taking a curse upon thee, if thou shalt meaning, that thou shalt not (or wilt not) doe evill, as the Greek explaineth it. See *Gen. 21.23.* *touched*] that is, hurt; as v. 11. *blesſed*] see *Gen. 24.31.* An imperf speech, as if he shoulde say, O thou bleſſed of the Lord, das thou likewise deale with us: or, as thou art now bleſſed of the Lord, so lware unto us by him. The Greek translatcheth, and now thou art the bleſſed of the Lord.

**30** Ver. 30. a *banquet*] juded when men made covenants together: *Gen. 31.5.7.*

**31** Ver. 31. *man to his brother*] that is, one to an other: the Greek saith, man to his neighbour.

**32** Ver. 32. *shibeah*] in Greek *Hoxkar*, in

English *Oath*. *Beribsheba*] that is, the well of *oath*, as the Gr. also interprets it. This name was given before, *Gen. 21.3.* It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (v. 30.) was by the Philistims stopped: *Gen. 15.18.* & they would therfore have no such monument: but Isaac now reneweth the name. Or here the citie is named *Beribbea*; there the place, *Gen. 21.3.* that is, the whole region.

**34** Ver. 34. old] *Hebr. for* This also was the age of his father Isaac when he married, *Gen. 25.20.* *Judith* one of the daughters of the Canaanites, called by an other name, *Gen. 36.2.* see the annotations there. This fact was contrary to Abrahams charge, *Gen. 24.3.* and his father Isaac, as is likely by v. 33: and *Gen. 28.2.6.8.*

*a Chebitie*] in Gr. an *Evite*: see *Gen. 36.2.* These were of the world fort of people in the land, *Ezek. 16.3.*

**35** Ver. 35. *a bitternes of spirit*] that is, a griefe of mind, through their bitter provocation and rebellious carriage; so that they were yrked of their life by realon of them, *Gen. 27.45.* Or, of a rebellious spirit, rebelling their parents. This latter the Greek followeth, calling them *Contentious with Isaac and Rebekah*: & the Chaldee saith, they were rebellious and stubborn against the word of Isaac and Rebekah: unto which the Ierusalem Thargum addeth, that they served (God) with strange service (that is, idolatry) and received not the instruction either of Isaac or of Rebekah. See *Gen. 27.46.*

### CHAP. XXVII.

1. Isaac sendeth Esau for venison, purposing to eat, and bleſſeth him before his death. 5. Rebekah instructeth Jakob to abſtain the bleſſing. 15. Jakob under the pretence of Esau, obſceneith it. 30. Esau bringeth venison. 33. Isaac trembleth. 34. Esau complaineth, and by opportunity abſceneith a bleſſing. 41. He threateneth to kill Jakob. 42. Rebekah disappoineth it.

1 And it was, when Isaak was old ,  
 2 And his eyes were dim , that he  
 3 could not see: then called he Esau, his  
 4 elder son, and sayd unto him, my son;  
 5 and he sayd unto him, Behold here am  
 6 I. And he sayd , Behold now I am  
 7 old: I know not the day of my death.  
 8 And now , take I pray thee thy wea-  
 9 pons, thy quiver and thy bow : and  
 10 goe out to the field; and hunt for me,  
 11 venison. And make for me savoury-  
 12 meats,such as I love; and bring it to  
 13 me,that I may eat: that my soul may  
 14 blesse thee , before I dye. And Re-  
 15 bekah heard, when Isaak spake to E-  
 16 sau his son: & Esau went to the field,  
 17 to hunt for venison , for to bring it.  
 18 And Rebekah sayd , unto Iakob her  
 19 son,saying:Behold I heardthy father,  
 20 speaking unto Esau thy brother, say-  
 21 ing. Bring me venison, and make for  
 22 me savoury-meats,that I may eat: &  
 23 I will blesse thee, before Iehovah, be-  
 24 fore my death. And now my son ,  
 25 obey my voice:according to that I doe  
 26 command thee. Goe now, unto the  
 27 flock; & take to me from thence,two  
 28 good kids of the goats:& I wil make  
 29 them savoury-meats,for thy father ,  
 30 such-as he loveth. And thou shalt  
 31 bring them to thy father,that he may  
 32 eat:for that he may blesse thee,before  
 33 his death. And Iakob sayd , to Rebe-  
 34 kah his mother:Behold Esau my bro-  
 35 ther, is a hayre man; and I, a smooth  
 36 man. If so be,my father shall feel me;  
 37 then shall I be in his eyes , as a decei-  
 38 ver: & I shall bring upon me,a curse,  
 39 and not a blessing. And his mother,  
 40 sayd unto him;Vpon me be thy curse,  
 41 my son;Onely obey my voice,& goe,  
 42 take them unto me. And he went &

15 took, & brought them to his mother:  
 16 & his mother made savoury-meats,  
 17 such-as his father loved. And Rebe-  
 18 kah took the desireable garments, of  
 19 Esau her elder son ; which were with  
 20 her, in the house: and put them upon  
 21 Iakob , her younger son. And the  
 22 skinns of the kids of the goats, she  
 23 put upon his hands : and upon the  
 24 smooth of his neck. And she gave the  
 25 savoury-meats, and the bread, which  
 26 she had made:into the hand,of Iakob  
 27 her son. And he came unto his fa-  
 28 ther, and sayd my father:and he said,  
 29 Behold here I am ; who art thou, my  
 30 son? And Iakob sayd unto his father,  
 31 I am Esau thy firstborn; I have done,  
 32 even as thou spakest unto me:Arise I  
 33 pray thee, sit, and eat of my venison;  
 34 that, thy soule may blesse me. And  
 35 Isaak sayd ,unto his son; How is this,  
 36 that thou hast so soon found it , my  
 37 son ? And he sayd, because Iehovah  
 38 thy God, brought it to passe, before  
 39 me. And Isaak sayd unto Iakob; Come  
 40 neer I pray thee & let me feele  
 41 thee, my son : whether thou be the  
 42 same, my son Esau, or not. And Ia-  
 43 kob went-neer,unto Isaak his father,  
 44 and he felt him:and he said, the voice  
 45 is the voice of Iakob; and the hands,  
 46 are the hands of Esau. And he dif-  
 47 fered him not , because his hands  
 48 were , as the hands of Esau his bro-  
 49 ther,hairy: and he blessed him. And  
 50 he sayd, art thou the same, my son Es-  
 51 au? And he sayd, I. And he sayd,  
 52 Bring neer unto me, and I will eat of  
 53 my sons venison, that my soule may  
 54 blesse thee: and he brought it neer to  
 55 him, and he did eat; and he brought  
 56 unto him wine, and he drank. And  
 57 Isaak

27 Isaak his father, said unto him: Come  
 28 neer now and kyfle me, my son. And  
 29 he came-neer , and kyfled him; and  
 30 he smelld the smell of his garments,  
 31 and blessed him : and sayd , See , the  
 32 smell of my son : is as the smell of a  
 33 feild, the which Iehovah hath blessed.  
 34 And God give unto thee , of the dew  
 35 of the heavens, and of the fatneses of  
 36 the earth:and multitude of corn, and  
 37 of new-wine. Let peoples serve thee,  
 38 and nations bow down themselves unto thee: be thou a maister , to thy  
 39 brethren; and let thy mothers sonns,  
 40 bow - down - themselves unto thee: Cursed be every one of the that curse  
 41 thee, and blessed be every one of them  
 42 that blesst thee. And it was, when as  
 43 Isaak had made an end, of blessing Ia-  
 44 kob; and it was , that Iakob was but  
 45 going gone out,from the presence of  
 46 Isaak his father : that Esau his bro-  
 47 ther,came in,from his hunting. And  
 48 he also made savoury-meats , and  
 49 brought them to his father : and sayd  
 50 unto his father,Let my father arise , &  
 51 eat of his sonns venison;that thy foul  
 52 may blesse me. And Isaak his father  
 53 sayd unto him,who art thou ? and he  
 54 sayd, I am thy son thy firstborn,Esau.  
 55 And Isaak trembled,with a very vehe-  
 56 ment great trembling; & sayd , Who  
 57 where is he that hath hunted venison,  
 58 and brought it unto me , and I have  
 59 eaten of all, ere thou camest, and have  
 60 blessed him : yea and he shalbe bles-  
 61 sed. When Esau heard, the words of  
 62 his father ; then cried he out with an  
 63 outcrie , great and bitter , very vehe-  
 64 mently: & sayd unto his father, Bles-  
 65 me,me also, my father. And he sayd,  
 66 Thy brother came,with guile:and he  
 67 hath taken,thy blesing. And he sayd,  
 68 is it because his name was called Ia-  
 69 kob; for he hath supplanted me,these  
 70 two-times ; he took my first-birth-  
 71 right, and behold now, he hath taken  
 72 my blesing : and he sayd , hast thou  
 73 not reserved a blesing, for me ? And  
 74 Iaak answered , and sayd unto Esau;  
 75 Loe I have appointed him to be a mas-  
 76 ter over thee; & all his brethren,have  
 77 I given to him,for servants; and with  
 78 corn and new-wine have I susteyned  
 79 him:and unto thee now, what shall I  
 80 doe , my son ? And Esau sayd unto  
 81 his father,hast thou but that one bles-  
 82 sing,my father; bles me,me also, my  
 83 father : and Esau lifted up his voice,  
 84 and wept. And Isaak his father an-  
 85 swered, and sayd unto him : Behold,  
 86 of the fatneses of the earth, shall thy  
 87 dwelling be; and of the dew of the  
 88 heavens , from above. And by thy  
 89 sword shalt thou live ; & thy brother,  
 90 shalt thou serve : and it shalbe , when  
 91 thou shalt get the dominion , that  
 92 thou shalt break his yoke , from off  
 93 thy neck. And Esau , hated Iakob;  
 94 for the blesing,with which his father  
 95 had blessed him: and Esau sayd in his  
 96 hart, The dayes of mourning for my  
 97 father,are nigh ; and I will kyll Iakob  
 98 my brother. And the words of Esau,  
 99 her elder son, were told to Rebekah:  
 100 and she sent and called Iakob , her  
 101 younger son ; and sayd unto him ; Be-  
 102 hold Esau thy brother , comforteth  
 103 himself as touching thee, to kyll thee.  
 104 And now my son , obey my voice : &  
 105 arise flee thou , unto Laban my bro-  
 106 ther,to Charan. And tarie with him,  
 107 a few dayes: untill the hot wrath of  
 108 thy brother, turn away. Untill the  
 109 anger

anger of thy brother, turn away from thee; and he forgot, that which thou hast done to him; and I will send, and take thee from thence: why should I be bereaved, even of you both, in one day? And Rebakah said unto Isak: I am yrked of my life, because of the daughters of Cheth: if Iakob take a wife, of the daughters of Cheth like these, of the daughters of the land; wherfore have I life?

## Annotations.

**T**hat he could not see] Hebr. from seeing: which phrase the Apostle turneth in Greek, not to see: Rom. 11. 10 from Psal. 69. 24. Upon this occasion, Gods works were the wediu Isak, (as Job. 9. 3.) for in his blinding he gave Iakob the blessing, which he would not so have done, if he had seen: v. 23. elder] in Hebrew, greater, to weet of age, or by birth; as the Greek translateth Elder; and lesser for younger, v. 15. see Gen. 10. 21.

**V**er. 2. my death] the Greek sayeth, my end: yet lived he after this, above 40. years; Gen. 35. 28. 29.

**V**er. 3. venison] Hebr. hunting: wherof venison hath the name, as being gotten by hunting. So v. 5. 19. &c.

**V**er. 4. that I may, or, and I will eat: so in v. 7. and 10. These two phrases are used indifferently; as, that ye be not judged; Mat. 7. 1. which another Evang. liest saith, and ye shall not be judged: Luk. 6. 37. See also Gen. 12. 12.

that my soul] or to the end my soul: that is I my selfe: as after in v. 7. it is repeated, Isak being to give the blessing in faith, Heb. 11. 20. wwould eat saviour meat, and drink wine, v. 25. to stirre up & cheer his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions, doe dis temper the mind: which may be mitigated by outward means, as wine maketh men to forget their misery, Prov. 31. 6. 7. and musik allayeth anger: wherfore

Elisha the Prophet, when he was moved against K. Ishorim, called for a musician, who when he played, the hand of the Lord came upon the prophet: 2. Kings 3. 14. 15.

bless thee] As the Priests with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 23. 17. So the Patriarches derived the blessing before their death, unto their children (or some one of them,) as an inheritance by testament: wherefore Paul speaketh of inheriting the blessing, Heb. 12. 17. vwhich also was of great authoritie and strenght, as being doon by the spirit of God: and in faith, and before the Lord, as v. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. & 49. 25. 26. 28. Heb. 1. 12. 21. and 12. 17. Isak, (who had his name of Doing,) is here promised the blessing upon his deeds, as the law also promiseth blessing and life to the doers thereof, Rom. 10. 5. but Iakob got the blessing by faith, as doo all the faithful Gal. 3. 9.

**V**er. 7. before Iehovah] that is, in his presence, by his power and authoritie, and for ever, (The like phrase is of cursing, 1. Sam. 26. 19.) And being doon before his death, it was with the more power, care, reverence, & as by his last will & testament. So Deut. 33. 1.

**V**er. 12. if so be] or, Peradventure my father will feel me, & I shall be &c. The Greek translathet it, οὐ μέτοι, which word Paul useth 2 Tim. 2. 25. in like sense; If so be, (or if peradventure) God will give them repentance.

as a deceiver] or, as one that that causeth to err: the Greek translathet it, a despiser, the Chaldee, a mocker. Or we may Englysh it a very deceiver: for in the Hebre, as is often a sure affirmation, Neh. 7. 2. and so the Greek answering thereto, Job. 1. 14. a curse, not feared without cause, for cursed is he that maketh the blind to err in way, Deut. 17. 18. and deceiffulness in all Gods works, maketh men lyable to the curse, Job. 4. 8. 10. Mal. 1. 14.

**V**er. 13. upon me thy curse] a speach of her faith, to encourage him, (though it may be mixt with infirmitie of carriage;) for

for it seemeth she relied on the oracle of God, in Gen. 1. 23. the greater shall serve the less: which oracle, Isak might understand not of the persons of Esau and Iakob, but of the nations and peoples, their polities; & therefore thought it his dutie to give the bl. sing of the first birth right unto Esau, to whom by nature it belonged, and which might not be changed for affect o, as the Law after provideth, in Deut. 21. 15. 16. 17. But Rebekah understood it of these very persons also, and therefore attempted this strange and perilous way, to procure the blessing unto Iakob. A like different meaning of that oracle, is gathered by men at this day. The Childre paraphraſeth thus: It was syd unto me by propheſie, that curſes ſhall not come upon thee; but bleſſings.

**V**er. 15. desirable garments] Heb. garments of desire, that is goodly, sweet, precious: the Greek translathet it, a goodly, robe, (or say stole, which was a long garment that great men used to wear, Luk. 20. 46. and 15. 21.) The Priests after in the law had holy garments, to minister in, Exod. 28. 2. 3. 4. which the Greek there also calleth a holy robe or stole. Whither the first born before the lavy had luck to ministrel in, is not certayn; but probable, by this example. For had they been common garments, wherby did not Esau himself, or his wifes keep them? but being in like hood holy robes, receyved from their ancestors, the mother of the familie kept them in sweet chells, from mothes and the like; whersep on it is layd in v. 27. Isak in ledd the ſmell of his garments. These might wel figure out those robes of innocencie and rigteouſneſſ, wherwith the ſaints are clothe, Revel. 7. 9. 14. and 19. 8. and 3. 18. The like myſterie alſo is in the kids ſkinnes following: ſee Gen. 3. 21.

**V**er. 19. firſtborn] This thought it were not ſo proper, (& cannot in that respect be excused,) yet was it true in myſteries, & ſpiritually; as Iohn Baptiſt was Elias, Mat. 11. 14. and we gentiles, are the Circumciſion, Phil. 3. 5. Rom. 2. 28. & the children of pro-

mice, are couduited for the ſeed, Rom. 9. 8. Gal. 4. 28.

**V**er. 20. brought it to pafjot, made it to meet (or occur:) in Greek, delivered it: in Chaldeē prepared it. See Gen. 24. 12.

**V**er. 22. and the hands] or but the hands: the Ierusalem Thargum ſayth, the feeling of the hands.

of ſeild] the Greek addeth, of a full (or plenaria) ſeild: which with herbs, flowers and fruits, giveth a fragrant ſmell. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Ierusalem Thargum applyeth this to the ſmell of the perfume of good ſpices, that ſhould aftir be offred in the mount of the houſe of the ſanctuary.

**V**er. 28. And God give or will give, it is both a prayer and a propheſie: the word And notwithstanding the paſſion of mind; for ſo it is often uſed to ſignify vehement affections, of deſire, joy, indignation, or the like. See Gen. 47. 15. Pſal. 2. 6. Act. 23. 3. Mark 10. 26. 2. Cor. 2. 2. Sometimes it is omitted quite; as 2. Sam. 1. 3. and the Lord thy God add: for which, in 1. Chron. 21. 3. is written, the Lord add: leaving out and, dñeſ which

as it is the meaneſ to make the feild fruitfull, ſo can it not be given but by God, Jer. 14. 22. and the withholding of it, is a curſe, 2. Sam. 1. 21. It ſpiritually ſignifieth the doctrine and graces of the golpeſ, and ſpirit of Christ up in men. Deut. 32. 2. Eſai. 45. 8. and 26. 19. Hos. 14. 6. 7. Pſal. 133. 3. A like blessing is in Deut. 33. 13. 28.

**F**atneſſe] that is, ſundry forteſ and plenty of fat things: whereby is meant the beſt of every thing. (See Gen. 4. 4. and 49. 25. Eſai. 30. 22. and ſpirituall graces, Eſai. 25. 6. The land of Caanaan, (the figure of all bleſſednes,) is called therefore the fat land, Nch. 9. 25. 35. corn and new-wine:] Which as they are the ſlay and comforſt of mans life, Pſal. 104. 15. ſo they also ſignify heavenly bleſſings that God ſendeth upon his people, Pſal. 65. 10. 14. Zach. 9. 17. A like bleſſing Moſes uttered, Deut. 33. 28.

**V**er. 29. nations] the Greek translathet it, Princes; the Chaldee, Kingdoms. The Ierusalem Thargum applieth theſe peoples, nations,

nations', brethren, and mothers sons; to the sons of Esau, of Ijmael, of Keturah and of Laban. As servitude implieth a spiritual curse, Gen. 9. 25, so this sovereignty is a spiritual blessing; Rev. 2. 26. 27. a master or, a sovereign, a Lord, or governour: named of prevailing. Herein was implied a part of the first birthright, 1. Chron. 5. 2. Psl. 89. 28. every one &c. JHebr. thy cursers, cursed be he; that is, every one of them: for a word singular, joyned with a plurall, note: h exactly all and every one. Compare this with Gen. 12. 3. Num. 24. 9.

Ver. 30. and it was or, it was I say: the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. [going gone:] that is, newly gone, or scarce gone out.

Ver. 33. trembled] or, was terrified; as the Greek and Chaldee translate, was affrighted: it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen. 42. 28.

[who where] a trebling passion speech: or, who there is he? he shall be] So the gifts of God [which are without repentance Rom. 11. 29.] are stablished to Iacob here, and after more advisedly, in Gen. 28. 1. - 4.

Ver. 35. [with guile] the Chaldee saith, with wisdom: but the word is usually taken in the evil part, and so Iacob seemeth to intend it. The scripture also seemeth hereby to blame the indirect means which Iacob used: for none should doe evil, that good may come: no not though through mansly, the truth of God doeth more abound, unto his glorie; Rom. 3. 7. 8.

Ver. 36. Is it because? or understand, hath he doo'd this because? meaning surely he hath. Therefore the Greek transluceth it, Rightly was his name called Iacob; & the Chaldee, Fully. was called.] JHebr. he called, meaning every one. See Gen. 16. 14. for he hath, for that he hath supplanted: where the Hebrue Iakob, supplant me, is Esau's interpretation of Iakob's name, as signifying a supplanter or overthrower with the foot, and fo a deceiver: So Ier. 9. 4. he took thus Esau layeth the fault on his brother, for taking that which him self profanely sold;

Gen. 25. 33. Heb. 12. 16. [my blessing] but that followed the first birthright, which being sold, the blessing was lost also: as the Apostle interteth upon it, that afterward when Esau would have inherited the blessing, he was rejected, Heb. 12. 16. 17.

Ver. 37. appointed] or put; that is, made as the Greek transluceth it. [splayned] the Greek transluceth strengthened: See Psl. 104. 15.

Ver. 38. and wept] yet found he no place of repentance, though he sought it with tears, Heb. 12. 17. For because when God calleth, men doe refuse: when they call upon him, he wil not answer; Prov. 1. 24. 28.

Ver. 39. fatnesses] that is, fat and fertile places: which were upon mount Seir, Gen. 36. 6. 8. and this was unto Esau, a gift of God, Jof. 24. 4. Therefore this also is a blessing, which Isaak by faith uttered concerning things that were to come, unto Esau, as before unto Iacob: Heb. 11. 20. How be it, the chief, spiritual, and hereditary blessing was before given to Iacob onely, and Esau willing to inherit it, was rejected, Heb. 12. 17. and the oracles here following confirme the same.

Ver. 40. And by Jor, But by thy sword: that is, with warts and troubles, shalt thou defend thy state and country; and not enjoy peace as Iacob, Dant. 33. 27. 28. The sword is opposed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as life, is opposed to momentany troubles, Psl. 30. 6. Contrary wife in Christ's Kingdom, the words are beaten into plowshares, Esai. 2. 4.

[thou serue] namely, in thy posterie: for Esau in his person served not Iacob, but his children in Davids dayes, 2. Sam. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. [shalt get the dominion,] or shalt get strength: and that shalbe, when Iacob shall for his syuns, loose the dominion, as came to pass in the dayes of Iehoram son of Iehosaphat who did evill in the eyes of the Lord,

Lord, 2. King. 8. 16. 18. 19. So both the Chaldee paraphrases say, when his sons shall transgresse the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck. Otherwise (as the Hebrew word sometime signifieth to mourn, or bee cast down with sorrow, Psa. 15. 3.) it may be interpreted, when thou shal mourn, to weet, for that hard servitude. [hu yoke] the yoke of servitude, as the Jerusalem Thargum explymeth it. So yoke also signifieth in Lev. 26. 13. Esay. 9. 4. & 10. 17. Ier. 27. 8. 11. And Esau broke the yoke, when Edom rebelled from under the hand of Iudah, and made a King over themselves, 2. King. 8. 10. 12. V. 41. hated] iij. is an inward spitefull hatred, as the word signifieth; which sheweth his former teares to proceed not from true repentance. And in hating his brother for the blessing, he shewed himselfe to be of that wicked one, as was Kam; 1. Iob. 3. 12. 15. This hatred continued also in his posterity, against Iacob, Obad. v. 10. 11. &c.

[for my father] the Hebrew phrase, as also the Greek, is, of my father; but the meaning is for my fathers death, as the like speach elsewhere manifest, Ezek. 24. 17. Ier. 6. 26. and at burials they used to mourn seven daies, Gen. 50. 10. The Greek transluceth; Let the dayes of my fathers mourning be nigh, that I may kill Iacob my brother; so making it a wish for his fathers speedy death; and the Hebrew also will bear that translation; yea his words are such, as may imply, not a day till his fathers death, but that he would with the first opportunity kill Iacob, and so his father would soon die with sorrow. Thus meaning, he should be a double parricide. And Rebekah with the first, sent Iacob away, to prevent danger.

Ver. 42. comforteth himselfe] in respect of his losse of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evill. The Greek transluceth, he threateneth thee; and the Chaldee, he layeth ways for thee.

Ver. 43. flee thou] or, flee for thy selfe: and for thy safety. Here the blessing brought

speedy persecution and exile upon Iacob, which his mother counseled him in faith to undergoe, rather then for his life, to make accord with Esau, and to forgive his first birthright now obtyned.

Ver. 44. a few daies] iij. shall fall out to be twenty yeres: as the sequels of the historic sheweth, Gen. 31. 38. and Rebekah saw him no more, as the Hebrew doctors gather, by the time of her deaht, which they thinkne was before Iacob came againe. See the notes on Gen. 35. 8.

Ver. 45. why should I be] the Greek transcribeth it, lest I be bereaved; and the speacheth of the losse of them both, for that Esau for his murder, was also to be killed, by the law in Gen. 9. 6. or if man had not punished him, God might have caused and sent him out, as he did Cain, Gen. 4. 11. 16.

[of Cheib] the Greek saith, daughters of the sons of Cheib, the Chethites, whom Esau had married, Gen. 26. 34. 35. This grief, shee took for an occasion also, to get I-saks consen: unto Iakobs departure.

[of the land] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: see Gen. 11. 1.

wherefore have I] that is, what good will my life doe me? meaning, none at all.

1. Isaak blessed Iacob, and sende him to Padan Aram for a wife, 9. Esau seeing it, marrieth Machalath, the daughter of Ijmael. 10. Iacob by the way hath a dream and vision of a ladder, 13. God appearing, promiseth to bless him, and bring him home again. 16. Iacob awaking, and moved with reverence of the place, annoynceith a stone set up for a pillar, and nameth the place Belzel, 20. and maketh a vow, to honour God there, when he shall returne in peace.

And Isaak called Iacob, and blessed him: & commanded him, & sayd unto him; Thou shalt not take a wife of the daughters of Canaan. A-

rise

rise goe to Padan Aram, to the house of Bethuel, thy mothers father: and take to thee a wife, from thence; of the daughters of Iacob, thy mothers brother. And God Almighty, blesst thee; and make thee fruitfull, & multiply thee: and be thou, an assembly of peoples. And he give to thee, the blessing of Abraham; to thee, and to thy seed with thee: that thou mayst inherit the land of thy sojournings, which God gave unto Abraham. And Iacob sent away Iacob, and he went to Padan Aram: unto Laban son of Bethuel, the Syrian; the brother of Rebekah, mother of Iacob and Esau. And Esau saw, that Iacob had blessed Iacob; and sent him to Padan Aram, to take unto him a wife from thence: when he blessed him, & commanded him, saying; thou shalt not take a wife, of the daughters of Canaan. And Iacob had obeyed his father and his mother: and was gone to Padan Aram. And Esau saw, that the daughters of Canaan were evil in the eyes of Iacob his father. Then went Esau, unto Iisrael: and took Machalath, daughter of Iisrael, son of Abraham, the sister of Nebajoth; unto his wives, to him to wife.



And Iacob went forth, from Beer-sheba; and went to Charran. And he lighted upon a place, and tarried there all night, because the sun was gone down; and hee took of the stones of the place, and put for his pillows: & lay down, in that place. And hee dreame's; and behold a ladder set up on the earth, & the head of it, reaching to the heavens: and behold the

Angels of God, ascending g & descending on it. And behold Iehovah was standing above it, and sayd; I Iehovah the God of Abraham thy father, and the God of Iacob: the land, that which thou lyest upon, to thee will I give it, and to thy seed. And thy seed shalbe, as the dust of the earth; and thou shalt spread abroad, to the sea, and to the East, and to the North and to the South: and blessed shall be in thee, all families of the earth, and in thy seed. And behold I will be with thee, and wil keep thee, in all (the way) that thou shalt goe, and will return thee agayn, unto this land: for I will not leave thee, until that I have done, that which I have spoken unto thee. And Iacob awaked, out of his sleep; and he sayd, Surely Iehovah is, in this place: & I knew it not. And he feared, and sayd; how fearfull, is this place? this is no other, but the house of God; and this, is the gate of heavens. And Iacob rose up early in the morning; and took the stone, that he had put for his pillows; and set it, for a pillar: and he pourde oile, upon the head thereof. And he called the name of that place, Bethel: but Luzz was the name of the citie, at the first. And Iacob vowed a vow, saying: If God, wil be with me; and will keep me, in this way, which I am going; and will give me bread to eat, & rayment to put on. And I returne in peace, unto my fathers house: and Iehovah shall be to me, a God. And this stone, which I have set for a pillar, shalbe, the house of God: and of all, that thou shalt give to me, I will tithe, giving the tenth unto thee.

Annotations.

**Blessed him]** God hereby confirmed Iacob's faith, against doubts and fears, both of things past & to come, while his father now wittingly and willingly blessed him, and comforteth him, against future troubles, that might befall him in his pilgrimage. The Hebrew doctors say; Better is the end of a thing, than the beginning thereof. *(Ecclesiastes 7.8.)* the first blessings wherewith Izaak blessed Iacob, were of the dew of heaven, and corn of the earth. *(Gen. 27.28.)* the after blessings, were blessings that had an eternal foundation, and had no end of them: either in this world, or in the world to come: as it is written, *And God almighty blesst thee,* *(Gen. 28.3.4.)* & addeth moreover unto him, the blessing of Abraham. *Pirkei R. Eliezer ch. 35.*

**Ver. 2. Padan Aram]** or *Assyria;* as the Greek turneth it: so v. 5. &c. see the notes on Gen. 25. 20. *[a wife.]* The like care Abraham took, to provide a wife for Iacob. Gen. 24. But there, servants were sent with camels, and store of good things: here the son himself is sent on foot in poor estate, with his staff. *Gen. 32.10.* to serve for a wife. *Hof. 12.12.* So great was the triall of Iacob's faith in this his pilgrimage, greater than all his fathers: and upon his inheriting of the blessing, there followed pretenitly great afflictions.

**Ver. 3. Almighty]** or, *Afficient;* see Gen. 17.1. *[an assembly] for, church, congregation, company;* that is, *a multitude of peoples;* as *Ezek. 23. 24.* The Greek translath it *Synagoges* (or assemblies) of nations, & the Chaldee; *an assembly of tribes;* respecting the twelve tribes that came of Iacob: *Exod. 14.4.* This blessing, God promised at Bethel to perform unto Iacob, *Gen. 48.3.* *4. 10. 11. 12. 13. 14. 15. 16.*

**Ver. 4. blessing of Abraham]** which chiefly consisted in redemption from the curse of the law, by forgiveness of sins, and receiving the promise of the Spirit, (of the adoption of children, and sanctification) through faith in Christ. *Gal. 3.13. 14. 9. 29.*

**Rom. 4. 7. 8. 13. &c.** Here Iacob is made heyr of the blessing: so are all true Christians. *1. Pet. 3.9.* *[of thy sojourning] where-in thou art a sojourner and pilgrim; the land of Canaan.* See Gen. 17.8. *[gave to Abr.]* to weet by promise: of this gift, see Gen. 12.7. and 13.15. & 15.7. 18. & 17.8.

**Ver. 5. Syrian]** so the Greek usually translates it, which the new testament followeth, *Luk. 4.27.* The Hebrew is, the Aramite: see Gen. 10.22.

**Ver. 8. evill]** that is, displeasing, grievous: so Gen. 48.17. on the contrary, good, is for pleasing, *Gen. 16.6.8.*

**Ver. 9. Iisrael]** that is, *Iisrael's familie, or the Iisraelites;* for Iisrael himself was now dead, *Gen. 25.17.* See the notes on Gen. 19.37. *Machalath]* called also *Basmath,* *Gen. 36.3.* he took her, (being of his kinred,) to please his father; though neyther according to Gods will, nor his fathers. So the wicked would seem to amend one evill, by running into another.

*of Nabajoth]* that is, *of the same mother that Nebajoth:* (Iisrael's eldest son) was. *[unto h̄]* that is, besides & unto the two Canaanitish wives which he already had, *Gen. 25.34.* so now he had three wives.

**Here beginneth the seventh section of Moles law, whereof see the annotations on Gen. 6. 9. Which section when it is les absolute, the Hebrews call *Parasha,* *4 Distinction;* and signifie it by a threefold P but when it is more full and absolute, they name it *Seder, an Order,* & denote it by a threefold S as in this place.**

**Ver. 10. Charan]** of which place, see Gen. 11.31. It was distant from Beer-sheba, almost 500 English miles. And Iacob was now about 77. yeres of age, when he undertook this pilgrimage, as may be gathered by the historic following, and by Gen. 47.9. Of which journey, the prophet after speakeith, how Iacob fled into the land of Syria; and Israel served for a wife, *Hof. 12.* So the afflictions of the fathers, are ex-

X examples

## GENESIS. XXVIII.

amples unto the children in all ages, even whatsoever is written : Rom. 4. 23. 24. and 15. 4. Cor. 10. 11. Of Iakob's age, the Rabbines also say; Seventy & seven years old was Iakob, when he departed from his fathers house, Pirkei R. Eliezer, ch. 35.

Ver. 11. *he lighted upon* or happened, met with, by Gods prov'dence, not of his own purpose or choice; who would have gone further, had not night prevented him: & made no reckoning of this place, above any other. It was about 48 English miles distant from Beersheba, whence Iakob came: and from Jerusalem 8 miles northward. *pillows* or head-bolsters: so in 1. Sam. 26. 7. The Greek transl. at 13 his head. As this pillow of Iakob, sheweth his hard distress for the present in body: so Gods appearing and word here received, manifesteth the comfort and refreshing of the spirit, which the faithfull have in their afflictions and pilgrimage. Hos. 12. 4. Gen. 35. 7. 2. Cor. 1. 5. See after, on v. 18.

Ver. 12. *dreamed* a divine dream, such as in times past God used to speak unto men by; Job. 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is said, *If there be a Prophet among you, Iehovah will make my self known unto him in a vision, will speak unto him in a dream:* Num. 12. 6. See the notes on Gen. 15. 12.

*ladder* representing Christ, the son of man, on whom the Angels of God, ascend and descend; John. 1. 51. applied now in speciall to Iakob, and his journey, as followeth in v. 13. 14. The Hebrew doctors say; *The things made known to a prophet by propheticall vision, were made known unto him by way of parable;* and immediately, the interpretation of the parable, was written in his hart, and he knew what it was. *As the Ladder which Iakob our father saw, and the Angels ascending and descending on it.* And that was a parable of the (now) monarchies, Maimony in Mish. in Jesud, batrach, ch. 7. S. 3. Other Rabbines also apply this vision, to the monarchies in Daniel; but our Saviour is the best interpreter, Job. 1. 1. on the earth signifying Christ's humane nature, and conver-

sing with men, Job. 16. 28. and 17. 4. *the heavens* signifying Christ's heavenly nature, and mediation for men with God, Heb. 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth and things in heaven, are set at peace through the blood of his cross Col. 1. 20. *He is the way*, no man cometh to the Father, but by him; Job. 14. 6. *after* (or) *and* [is] that is, looking with desire into the mysteries of Christ, 1. Pet. 1. 12. ministering unto him and through him unto his people, Mark 1. 12. Heb. 1. 14. and now in speciall, guarding Iakob from all perils in his journey: Gen. 32. 1. 2.

Ver. 13. *Iehovah* whose providence & grace is towards his in Christ. The Chaldee transl. it, *the glorie of the Lord.*

God of Abraham &c. See Gen. 17. 7. He is not ashamed to be called their God, for he hath prepared for them a city, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Iakob; God calling himself no less the God of Abraham (now dead to the world) then of Isaac now living: for Abraham also was alive unto him, Luk. 10. 37. 38. *to thy seed* that is, as the Chaldee expounds it, *to thy sons:* when as yet he had no child, (as is noted of Abraham, Act. 7. 15.) nor wife. Here God confirmeth to Iakob, the blessing of Abraham, which his father Isaac had bequeathed unto him, before in v. 3. 4. And as the former, so this promise also was spirituall, to be accomplished by Christ, in whom (under the name of David) God promiseth, that his people should dwell in the land, that he gave unto Iakob his servant, Ezek. 37. 24. 25. So the ladder which Iakob saw, should be for him, besides this earthly voyage, to climbe by, unto his heavenly country, and inheritance eternall; Heb. 11. 14. 16. and 9. 15. So after, in Gen. 35. 11. 12.

Ver. 14. *the dust* that is innumerable; see Gen. 13. 16. and 32. 12. So Balasim sayd, who can count the dust of Iakob? Num. 23. 10. In Gen. 32. 12. for dust, is sayd sand of the sea,

The Chaldee here translaceth, *thy sons shall be multiplied as dust.* *spread abroad* [Heb. break forth: that is, greatly increase and suddenly spread abroad. So the word is also used in Exod. 1. 12. Gen. 30. 30. 43. 1. Chron. 4. 38. The Greek translaceth it, *enlarge;* the Chaldee, *prevale.* It is a prophetic of the spreading of the Church, through all parts of the world. *the sea* that is, as the Chaldee expounds it, *the west:* see Gen. 11. 8. *all families* So the promise unto Iakob, pertaineth also to us; who may say with the Prophet, *God found him in Bethel, and there he spake with us:* Hos. 12. 4. And it impleth the blessing of eternall life.

*and in thy feed* that is, Christ: see Gen. 22. 18. & 12. 3. *And*, may here be taken for *That it is to say:* for it explymeth the former promise. See the notes on Gen. 13. 15.

Ver. 15. *I will be with thee*] The like promise God made at his return, Gen. 31. 3. which Iakob understood thus, *I will doe thee good,* Gen. 32. 9. The Chaldee translaceth it, *my word shall be thy help.* See Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way* so the Greek expresteth the word *way*, here wanting, exprested also elsewhere in the Hebreue, Gen. 35. 3. And here the vision of the Ladder, (Christ,) is applied to his present case and journey: for God giving his Son, doeth with him give all things also, Rom. 8. 32. and godlines hath the promise of the life present, and that which is to come, 1. Tim. 4. 8. *not leave thee*] This taught Iakob to repose confidence in God, being content with things present: this like is spoken to us all, Heb. 13. 5.

Ver. 16. *Iehovah is*] The Chaldee paraphrasth, *the glory of the Lord dwelleth in this place.*

Ver. 17. *this is &c.*] The Chaldee addeth this is no common (or private) place, but a place wherein God taketh pleasure; and over against this place, is the gate of heaven. This place represented the Church of Christ, established the house of God, 1. Tim. 3. 15. which often times is, where men are not aware of it, Rev. 1. 6. Job. 1. 46. *where the Ladder*

Christ standeth, Mat. 18. 20. Rev. 14. 1. and where his servants see & serve him, Rev. 22. 3. 4. Unto which (as to the gate of heaven) the Lord bringeth such as shall be saved, to walk in the light of it, Act. 2. 47. Rev. 21. 24.

Ver. 18. *the stone* either stone, is here put for stone, (as in Gen. 3. 2. see barneis;) or, that before is v. 11. of the stones, is meant some one of them: See Gen. 46. 23.

*a pillar* or staine, that is a monument or title erected and standing up: This was here for a religious sign, as altars also were, Esa. 19. 19. and Iakob did the like afterward, Gen. 35. 14. But when the Law was given by Moses, no pillars might any man set up, Lev. 26. 4. Hos. 10. 8. but all such as the heathens had erected, were to be broken down; Deut. 7. 5. & 12. 3. There were also pillars for civill monuments, Gen. 35. 20. 2. Sam. 18. 18. *to anoint* and consecrate it for holy use: as after in the law, there was an *anointing oil*, for to sanctifie the tabernacle, gates, laver, and all other things used in Gods service, Ex. 40. 9. 10. 11. &c. So after, Iakob powred both a drink offering, &c. At upon his pillar, Gen. 35. 14. Which vise represented the anointing of the Holy Ghost upon Christ & his people; Ps. 45. 8. 1. Job. 2. 20. 27. both which are also compared unto living stones, 1. Pet. 2. 4. 5. And the Hebreue doctors commenting upon this place, in Bris. rabbah, doe make this stone to signifie the Massias.

Ver. 19. *Bethel* that is by interpretation, *The house of God;* as v. 17. and to the Gr. here also translaceth it. And upon this ancient religious use of this place, which God himselfe approved of, Gen. 35. 1. it seemeth Ieroboam set up there the monument of his strange worship, which turned to him his sin, 1. King. 12. 28. 29. 30. wherefore the Prophets changed the name from Beth-el, Gods house, to Beth-aven, the house of iniquity (or of an idol) Hos. 4. 15. Of Luke, see Gen. 30. 37.

Ver. 20. *Povred* that is promised to God: for a vise, is an holy of religious promise, made therefore with prayers, as this place sheweth

she weth, and Psal. 51: 6. Iudg. 11: 30, 31, & payed with thanksgiving; Psal. 45: 18, & 66: 13, 14. See more in the law of vovtes; Lev. 27, and the annotations thereto.<sup>2</sup>

If God that is, prayeth us; O that God would be with me; and in way of promise, Who God shall have been with me &c. For, a vow, implieth both prayer and promise, as before is noted. And the Hebr. In, that is, It is used in prayers, as is noted on Gen. 24.42, if thou be &c. It signifieth also, when, as in 1 Sam. 15.17. Therefore one Prophet faith, If a man shall sin, 2 Chron. 6.22 another (relating (the same) faith. When a man So the Evangelists, one writer, If thine eye be single, Mat. 6.21. another, when thine eye is single, Luk. 11.34. with me] this resp. ceth the first part of that promise of God in v.15. [keep me.] as the second part

[v.1.] *Keep me* as the second part  
of Gods promise was, v.15. *give me  
bread &c.*] this respecteth the fourth  
thing promised in v.15. *I will not leave thee;*  
which taught him contention, *Heb.* 13.  
5; and Iacob vnyd of coveteousnes, defi-  
reth but food and raymen'; wherwith we  
all shold likewise be content, *1. Tim.* 6.8;

21 Ver. 21. return] this respecteth the third part of Gods promise, in v. 15. So Iakobs vow, was grounded in al points, upon the word and promise given him to teach us how to vow, and pray unto the Lord.

and Ichovah] or, then Ichovah : for this may be the first part of Iakobs vow or promise agayn to God , whom he would in faith and reverence constantly profess to be his God, that is, au thor of his welfare and salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part , as are the former branches, and respect the promises made in v.13. & 14.

22 Ver. 22. the house of God.] that is, a place of Gods worship; as the Chaldee expoundeth, wherupon I wil serve before the Lord. This Iacob after performed . when he built there an altar, Gen. 35. 7. And this resp. to ed Gods outward service . . . . . I wil give ] that is, surely give the tenth. A signall of homage and subjection unto God:

CHAP. XXIX.

which therefore was given to the priests of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Nos. 18. Deut. 14. 22. 23. &c.

1 And Iakob lifted up his feet, and  
2 went to the land of the sonnes  
3 of the East. And he saw, and behold  
4 a well in the field; and loe there were  
5 three flocks of sheep lying by it; for  
6 out of that well, they watered the  
7 flocks: and a great stone, was upon  
8 the wells mouth. And thither were  
9 all the flocks gathered, & they rolled  
the stone from the wells mouth, and  
watered the sheep: and they put the  
stone againe, upon the wells mouth,  
in his place. And Iakob sayd unto  
them; my brether, whence be ye?  
& they sayd, of Charan are we. And  
he sayd unto them, Know ye Laban  
the son of Nachor? and they sayd, we  
know him. And he syyd to them,  
Is therre peace to him? and they sayd  
Peace; and behold, Rachel his daughter,  
is coming with the sheep. And  
he sayd, loe yet, the day is great, nay  
not time that the cattel should be ga-  
thered together: water ye the sheep,  
and goe feed. And they sayd, wee  
cannot, until all the flocks be ga-  
thered together; and they roll the stone  
from the wells mouth: then water we  
the sheep. Hee yet was speaking with  
them; & Rachel came with the sheep  
which

which were her fathers : for she, fed them. And it was , when Iakob saw Rachel, the daughter of Laban , his mothers brother; and the sheep of Laban, his mothers brother: that Iakob went near; and rolled the stone, from the wels mouth; & watered the sheep of Laban, his mothers brother. And Iakob kissed Rachel: & lifted up his voice, and wept: And Iakob told Rachel, that he was her fathers brother; and that he was Rebekahs son: and she ran, and told her father. And it was, when Laban heard, the tidings of Iakob his sisters son; that he ran to meet him, and imbraced him, & kysed him, and brought him in, to his house: and hee told Laban, all these words. And Liban sayd unto him, Surely thou art my bone & my flesh: and he abode with him, a moneth of dayes. And Laban sayd unto Iakob; Because thou art my brother, shouldest thou therfore serv me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder, was Leah; and the name of the yonger, Rachel. And the eyes of Leah, were tender: and Rachel was sayte in form, & fayr in countenance. And Iakob loved Rachel: and sayd, I wil serv thee seven yeres, for Rachel thy yonger daughter. And Laban said, his better that I give her to thee, the that I should give her to an other man: abide thou with me. And Iakob servd for Rachel, seven yeres: & they were in his eyes, as a few dais, because he loved her. And Iakob sayd unto Laban, Give me my wife, for my dayes are fulfilled: that I may goe in unto her. And Laban gather-  
ed together, all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmayd: for a handmayd, to Leah his daughter. And it was in the morning, that loe it was Leah: and he sayd unto Laban, what is this thou hast done unto me? Did not I serve with thee, for Rachel? and wherfore hast thou beguiled me? And Laban sayd, It may not be so doke, in our place: to give the yonger, before the firstborn. Fulfill thou the seven of this; and there shalbe given unto thee, this also; for the service which thou hast served with me, yet seven other yeres. And Iakob did so, and fulfilled the seven of this: and he gave unto him Rachel his daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmayd: for a handmayd to her. And he went in, also unto Rachel; and he loved also Rachel, more then Leah: and servd with him, yet seven other yeres. And Iehovah saw, that Leah was hated; & he opened her womb: & Rachel, was barren. And Leah conceived, and bare a son; and she called his name, Reuben: for she sayd, for Iehovah hath seen my affliction; for now, my husband will loue me. And the conceivd again, and bare a son; and shee sayd, because Iehovah hath heard, that I was hated; he hath therfore given me, this also: and she called his name, Simeon. And she conceived agayn, and bare a son; and sayd, now this time my husband will be jyned

35

unto me; because I have born unto him, three sonnes: therfore she called his name, Levi. And she conceived again, and bare a son; and she sayd, this time, I will confest Iehovah: therfore she called his name, Iudah: and she stayed from bearing.

## Annotations.

**Lifted up**] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in Psal. 74.3. **Jouns of the East**] that is, the eastern people in Mesopotamia, which lay eastward from Canaan. So in Job 1.3. The Greek omitteth the word *sonnes*; and *translatiseth, the east countries*. From the east God had rayzed up Abraham the (man of) *righteousnesse*, I. 4.1.2. Gen. 12.1, and thither now Iakob his nephew fleeth, there to serve for a wife, Hof. 12.12. wherein the mysterie of Christ and his Church, was figured: Eph. 5.32. 2. Cor. 11.12.

**Ver. 2. a well**] at a well in the field, Abrahams servant met with Rebekah Isaks wife, Gen. 14.11.15. So here Iakob meeteth with Rachel his wife. A much like thing befell unto Moses, Exod. 2.15.16.21. And Christ sitting on Iakobs well (in Sainaria) preached there of the living waters of his gospel and spirit, which who so drinketh, they shall be in him a well of water, springing up into everlasting life, Job. 4.6.-14. & 7. 38.39. **lying**] This the Gr. translatiseth *resting*. The two works of shepherds to their flocks, are *feeding*, and *casing them to lie down*, or to rest; both which Christ performeth to his people, Song. 1. 6. Ezek. 34.15. Psal. 23.1.2.

**Ver. 3. the stone** wherwith the vvel was closed and sealed up, to keep the waters safe and pure; and which the shepherds must remove to water the sheep. A figure of the Pastors duty, in opening the misteries of the Scripture, that men may with joy drinke waters out of the wells of salvation,

Esa. 12.3. The three flocks here mentioned, are by the Hebrew doctors (in *British rabbah* upon this place,) applyed to the whole body of th. Church, Priests, Levites, and the other Israelites.

**Ver. 6. Is there peace**] that is, welfare & prosperity. This was the manner, in those places, of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1 Sam. 25. 5. 6. 2. Sam. 10.9. The Greek translatheth, *is he in health?*

**Ver. 7. is great**] that is, much day yet remayneth; or, it is high day. He exhorteth to use the time, whilst it remayned, for the good of their sheep: & not to take them so soon from their pasture.

**Ver. 8. cannot**] that is, are not able, the stone is so great: or, may not, by right, till all come together. In this latter sente, the yword is used, Gen. 34.14. & 43.32. & 44.26 and other where.

**Ver. 9. she fed them**] or, she was sheep-  
dcs. In Greek, *she fed her fathers sheep*. It seemeth, men used to employ their daughters in such wyrks, Ex. 2.16. (whereupon Christs spouse is compared to a sheepherd, Song. 1.7.8.) unleſt it were layd upon her through her fathers covenances, as some thinke.

**Ver. 10. rolled the stone**] either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, Iakobs stps were not strayed (as Prov. 4.12.) neither did his strength faile, but as a mighty strong man, he rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondred all; & were not able to roll away the stone, but Iakob rolled it away himself alone. *Pirkei R. Eliezer*, chap. 36.

**Ver. 11. lifted up**] that is, with a lowd voice wept: the Greek translatheth, cried with his voice and wept. It argued his great aff. & passion of minde for her sake; as the like was after in Joseph, Gen. 43. 30. & 45. 2. 14. 15. Such things God letteh down, particularly & often, (though they may seem of small moment,) to shew how he is delighted in the actions of his children, whom the world contemneth.

Ver. 13.

**Ver. 13. the tidings**] or, *the heareſay*: in Hebrew, *the hearing*; figuratively put for the w<sup>r</sup>d (or matter) heard. The Apostles in Greek, sometime keep the phrase; as, *who hath believed our hearing?* Rom. 10.16. that is, *our report, preaching, or word-preached*. Sometime they explaine one an other, w<sup>t</sup>th other ywords; as, *his hearing spred abroad*, Mark 1.28; for which in Luk. 4. 37. is viri ten, *hi sunt (or sound, ethic)*.

**words**] or *things*, to weet about his journey, and the cruſes of it, as is before specified. For eth, it might seeme ſtrange unto him, that Isaacs ſon ſhould come in that poore ſole, wheras Abrahams ſervant came richly, with other men accompanying him: Gen. 24.10.31.53.

**Ver. 14. my bone**] that is, *my kinsman*, as the Chaldee explynneth it. The Greek ſaiſh, *of my bones*. See the like phrase, in Iudg. 9.1. 1 Chron. 11.1. 2 Sam. 19.12.13.

**of dayes**] that is, *a whole moneth*: as a yere of dayes. 2 Sam. 14.18. is *a whole yere*. See the notes on Gen. 4.3.

**Ver. 15. brother**] that is, *kinsman*; see Gen. 13.8. *Ihou ſtell thou*] The Greek explynneth it, *thou ſhalt not*. See Gen. 18.17.

**16. elder**] *J Hebr. greater*: meaning in age: and ſo the yonger, is the leſſer. See Gen. 27.1. By interpretation, Leah ſignifieth *Labourious, or Painfull*; and Rachel an Ewe or Sheep.

**17. V.17. tender**] as the Greek translatheth, *infirm, or weak*: but the Chaldee translatheth faire. Thargum Ierusalem addeth, that they were tender with weeping & pitying. *in form*] that is, *in proportion of body, or perſonage*; as the next in countenance or viſage is for beauty of colour. Both togather, make perfect beauty. The like is ſayd of Eithier, Eſh. 2.7. and of Ios̄eph, Gen. 39.6. The Hebrew doctors mytically apply this to the Church, *the faireſſe in the congreſſion of Iſrael*, when it was greate from the power of uncleaneſſe; as it is ſayd, (in Song. 4.7.) *Thou art all faire my love, there is no ſpot in thee*; *R. Menachim*, on Gen. 29.

**18. 10 ſerved**] These things are ſet down to ſhew Labans churſliſhnes, and Iakobs

meeknes, poverty, patience, and hard condition in this life; which the Prophet after reheateth, *how Iacob fled into Syria, and Iſrael ſerved for a wife, and for a wife, kept (thēp;) Hes. 1.12. For wheras men ſuled of their ſublance to give dowries, Gen. 34.12. Ex. 12.7. Iacob having nothing to give, ewt of his poverty, (Gen. 32.10.) giveth his ſervice to his uncle for a wife, which ſervice was hard unto him, Gen. 31.40. 41. as David, in ſled of a dowry, gave 100 fore ſkinns of the Philistines, whom he killed w<sup>t</sup>th great perill of his ovn life; 1 Sam. 18.23.25.17. These things of Iacob, may alſo (as the former of Abraham and Iſaak) be mytically applyed to Christ, whos ſpoule and Church, is beautifull, Song 4.1.7. Ephes. 5. 25.27. and hath made him to ſerve w<sup>t</sup>th her ſins, & wearied him, w<sup>t</sup>th her iniquities, Eſay 43.24. were in his eyes [that is, ſeemed unto him], loved her and love, ſuffreth, hop th & endureth all things, 1 Cor. 13.7. much water cannot quench it, neyther can the floods drown it: Song. 8.7. See Gen. 24.67.*

**Ver. 21. are fulfilled**] or, are full, complete: The Chaldee addeth, *the dayes of my ſervice are ful led*: meaning the leuen yeres covenanted, v.18. Some take it to mean full, in reſpeſt of his age: & that he was married at the firſt, before the 7. yeres were expired. But in *Pirkei R. Eliezer*, chap. 36. is it ſayd, *Iacob began to ſerve for a wife 7. yeres*; after ſeven yeres he made a banquet, & a rejoycing 7. daies, and had Leah, &c. & added ſeven dayes banquē more, and received Rachel. *Shee goe in into the chamber*, (as Iudg. 15.1.) that this may be to me as my wiſe. See Gen. 6.4. The Bride, uſually had a priuie-chamber (or cloſe) wherinto ſhe entered at the mariage day, fol. 2.16. Wherupon, among the leuves, the comming together in mariage, is called the *affembly into the priuie-chamber*. *Mamony in treat of Wives*, ch. 10. S.1.

**Ver. 22. a banquet**] named in Hebrew of drinking, as is noted on Gen. 19.3 ſuch we call a *Brideale*. The Greek translatheth it a *mariage*: hereupon the yword mariage is uſed

used for a banquet, or feast, in Luk. 14. 8. & so the Syriak there translateth it.

Ver. 23. *Leah*] in Greek, *Leia*. A notable example of perfidie in Laban, so to deal with his own sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16.) Iacob could not discern the trawd.

Ver. 24. *Zilpah*] in Greek *Zelpha*, *hand maid* or, *bondwoman, servant, see Gen. 16. 1.*

V. 25. *the morning*] Every mans works shall be made manifest, for the Day shall declare it, 1. Cor. 3. 13. They that doe evill, know not the light; & the morning is to them, even as the shadow of death, Job. 24. 16. 17. Therfore this is fact observed to be done in the evening, and discovered in the morning.

*beguiled me*] The Childee saith, *Ied unto me* Thee things as they shew the evill mind and carriage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon Iacob, who had *by guile* (though with a better mind) gotten the blessing; Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men met, it shalbe measured to them agayne. Mat. 7. But how great an affliction was this unto Iacob: to be beguiled of his Love, and defyled with another, whom in respect of her he hated? ver. 30. 31. *for, love is strong as death, Song. 8. 6.*

Ver. 27. *the seven of this*] or the week, that is the seven dayes banquet of this Leah, & so confirm the marriage with her; & then we will give thee the other. A week hath the name in Hebrew, of seven dayes; as with us, it is called a *seven-night*. And the marriage feast used to continue seven dayes, as appeareth by Judg. 14. 10. 12. And it is a canon among the Lewes, that whoso marrieth a maid, shall rejoice with her 7. dayes not doing any work, but eating, drinking, and making mirth. And so, if he marry a woman not a maid, 3. dayes. And if he take more wives together he must rejoice with eve-

ry of them, her convenient time of joy; Maimony, treat of Wives, chap. 10. S. 12. 13. Thus Laban provided, that Iacob by voluntary consent to this mariage with Leah, should not be able afterward to put her away. The Ierusalem Chaldee paraphrase, playnly applieth this to the seven dayes banquet for Leah, And that it cannot be meant of *seven years*, before he should mary Rachel: the birth of their children, and life of Iacob after in the history, doo manitell. Gen. 47. 9. & 41. 46. & 30. 24.

*ther shalbe given*] to weet by me; as the Greek translateth, *I will give*. The Hebreu also may signify, *we will give*; that is, I & my freinds. *ther also*] meaning Rachel] ver. 28. So to make him amends, he urgeth upon him, an other mariage incestuous. Which how ever Iacob accepted, and it may be, by the speciall motion of Gods spirit, (as Samsons mariage with the Philistian woman, was of the Lord Judg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mysterie, the churches of Lewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrahams wives, Gen. 16. Gal. 4. *shalt serve*] So covetousnes of godyn by Iakobs service, made him thus to offer: & Iacob in yeilding to this, is a mirror of patience.

Ver. 31. *hated*] not simply but in comparison of Leah; that is, *less loved*, as the former verse sheweth. So in Deut. 22. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chaitised of God, for consenting to the syn, with her father.

*opened her womb*] that is, made her to bear children; the contrary was in Gen. 20. 18. The Chaldee translateth, *gave her conception*.

Ver. 32. *Reuben*] that is, *Son of seeing* (or of him that seeth) meaning her affliction, as the next words doe explayne: or, See ye the Son. So in Pitkei R. Eliezer, chap. 36. it is sayd; God saw Leahs tribulation, and gave her conception, and consolation to her soul; and he bare a man-child of a goodly forme; & sayd, *see the son, which God hath given me.*

Ver. 33. *Simeon*] written in Greek by the Evangelists, *Simeon, 2. Pet. 1. 1, and Simon, Mat. 10. 2*, by interpretation Hearing, or son of hearing, that Leah was hated.

Ver. 34. *he called*] or, (not noting any person,) *his name was called*: See Gen. 16. 14. *Levi*] that is, *joined*: the reaon of the name here, was of her husbands joining unto her: after, the Levites were joined unto the Preists, in the ministry and service of God, as Num. 18. 2. 4.

Ver. 35. *this time*] or now, to weet again, as the Greek addeth. *confit*] that is, openly-praise and celebrate, in soi mine manner. This here applied to the Lord, is after applied to Iacob himselfe, Gen. 49. 8.

*Judah*] or *Iehudah*; in Greek, *Iudas*; by interpretation, *A Confessor*, or the son of Confession, or of Praise. Of him, all the sons of Iacob, are called Lewes, Esth. 3. 6. Mat. 27. 37. a.d. he is a true Lew, whose praise is of Job, Rom. 2. 29. *stayed*] or, stood still; that is, left of bearing, for a while: afterward she had more encrease, Gen. 30. 17. And thus God dispersed his blessings, where least love of man was shewn: which redounded to his further glorie, by Leahs thankfulness.

## CHAP. XXX.

1. *Rachel in grief for her barrennes, giveith Bilnah her mayd unto Iacob*. 5. *Bilnah beareth Dan and Naphtali*. 9. *Leah giveith her Zilpah her mayd, who beareth Gad and Asher*. 14. *Reuben findeth Mandrakes*, with which Leah bineth her husband of Rachel. 17. *Leah beareth Issachar, Zebulun, and Dinah*. 22. *Rachel beareth Iosiph*. 25. *Iacob desireth to depart*. 27. *Leah stayeth him, on a new covenant*. 37. *Iacob policie, wherby he became rich*.

I. **A**nd Rachel saw, that she did not bear children unto Iacob; and Rachel envied her sister: and she said unto Iacob, Give me sonns; or else, I dye. And Iakobs anger was kindled, against Rachel: and he sayd, am I in Gods stead, who hath with-hold fro

3 thee, the fruit of the womb? And she sayd, Behold my handmayd Bilnah, goe in unto her: & she shall bear, upon my knees; and I alfo, shalbe builded by her. And she gave unto him, Bilnah her handmayd, to wife:

4 and Iacob went in, unto her. And Bilnah conceived, and bare unto Iacob, a son. And Rachel sayd, God hath judged me; and hath also heard my voice, and hath given unto me a son: therfore, called the hisname, *Dan*. And Bilnah, Rachels handmayd, conceived agayn; and bare, a second son, unto Iacob. And Rachel said, wrafflings of God, have I wraffled with my fitter, I have also prevailed: and she called his name, *Naphthali*. And Leah saw, that she had stayed f. o bearing: and she took, Zilpah her handmaid; and gave her unto Iacob, to wife.

5 And Zilpah, Leahs handmayd, did bear unto Iacob, a son. And Leah sayd, With a troupe; and she called his name, *Gad*. And Zilpah, Leahs handmayd, did bear, a second son, unto Iacob. And Leah sayd, With my blessednes, for the daughters will cal me blessed: & she called his name, *Asher*.

6 And Reuben went, in the daies of wheat harvest; & found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel layd unto Leah; Give me I pray thee, of thy lounns Mandrakes. And she sayd unto her, Is it a smal matter, that tht ou haft taken my husband; and wouldest thou take, my sonns Mandrakes also? And Rachel sayd, therfore he shal lye with thee to night, for thy sonns Mandrakes. And Iacob came out, of the field,

field, in the evening; and Leah went out to meet him; and she sayd, thou shalt come in unto me; for hiring I have hired thee, with my sonns Mandrakes: And he lay with her, that night. And God heard Leah: and she conceived, and bare unto Iakob, the fift son. And Leah sayd, God hath givin me my hire, for that I gave my handmaid, to my husband: and she called his name, Ilsachar. And Leah conceived agayn: and the bare the sixt son, unto Iakob. And Leah sayd, God hath endowed me with a good dowrie: now will my husband dwell with me, because I have borne unto him six sonns; and she called his name, Zebulun. And afterward, she bare a daughter: and she called her name, Dinah. And God remembered Rachel; and God heard her, and opened her womb. And she conceived, and bare a son: and sayd, God hath gathered away, my reproch. And thecalde hisname, Iloph; saying: Iehovah wil adde to me, another son. And it was, when Rachel had borne Ioseph: that Iakob sayd unto Laban; Send me away, and let me goe; unto my place, and to my land. Give me my wifes and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; pray thee if I have found grace, in thine eyes: I have learned by experience, that Iehovah hath blessed me, for thy sake. And he sayd, Expressly name thy wages unto me, and I will give it. And he sayd unto him; Thou knowest, how I have served thee: and how thy cattel hath

been, with me. For it was little, which thou haddest before me, and it is increased to a multitude; and Iehovah hath blessed thee, at my foot: & now, when shal I also do, for my own house? And he sayd, what shall I give unto thee? And Iakob sayd, then shal not give unto me any-thing; if thou wilt due for me this thing, I will turn a-gain, I will feed thy flock, I will keep them. I wil passe through all thy flock, to day; removing from thence, every lamb speckled and spotted; and every brown lamb, among the cattell, & the sheep; & the spotted & speckled, among the goats: and it shalbe my wages. And my justice shal answer for me, in timeto come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheep; that (shalbe counted) stollen, with me. And Iabam sayd, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that were ring-straked and spotted; & all the shee-goats, that were speckled and spotted; every-one that had some white in it, & every brown one, amongst the sheep: and he gave them, into the hand of his sonns. And he set three dayes way, betwixt him self and Iakob: and Iakob, fed the rest of Labans flocks. And Iakob took unto him, the rods of green white poplar, & of nut-tree and of platane-tree; & pilled in them white strakes, with making bare the white, which was on the rods. And he set, the rods which he had pilled, in the gutters, in the trougues of waters: when the flocks came to drink, before

before the flocks; that they might conceive, when they came to drink. And the flocks conceived, before the rods: and the flocks brought forth, ring-straked, speckled, and spotted ones. And the lambs, Iakob separated; and gave the faces of the cattell, toward the ring-straked, and all the brown, among the cattell of Laban: and he put his own flocks by themselves-alone; and put them not, unto Labans cattell. And it was, whensoever the lustie cattell conceived, then Iakob put the rods before the eyes of the cattell, in the gutters: that they might conceiv, among the rods. And when the cattell were feeble, he put them not: so the feeble, were Labans; and the lustie, Iakobs. And the man increased, most exceedingly: and he had many flocks, & women-servants, and men-servants, and camels, and asses.

## Annotations.

**I Nvied.]** One word in the originall, is for envie, zeale, and gealousie; taken sometime in the good part, sometime in the evill, as in this place. It is a stronger affection then wrath or anger, Prov. 27. 4. and a work of the flesh, Gal. 5. 21. 1. Cor. 3. 3.  
**some] some son, or child, or else they dye]** or, and if not, I am a dead woman. The like phrase was before, in Gen. 20. 3. Through trebilnes & impatiencie, she shoulde kyll her self; for knive, is the voldenes of the bones, Prov. 14. 30. wheras she ought to have fought unto the Lord, as did Iisaak. Gen. 22. 21.  
**Ver. 1. in Gods stead]** who onely can give children: 1. Sam. 2. 5. 6. Psal. 1. 13. 9. & 127. 3. So the Chaldee paraphraſeth, As keſt thou (Jonis) of me? ſhouldſt thou not ask them of the Lord?

**finis] that is, as the**

Chaldee expoundeth, the child of thy bowels So all children are called the fruit of the womb, Deut. 1. 13. Psal. 127. 3. even Christ himself, according to the flesh, Luk. 1. 42.

**Ver. 3. and ſhe ſhall or, that ſhe may bear upon my knees]** meaning, children that

might be brought up and nurſed on her knees, as her owne; ſo Gen. 50. 13. Hereupon the calleth Bilhahs children, hers: v. 6. ſhalbe builded] that is, ſhall have children, as the Greek tranſlateth. See Gen. 16. 2, where the like was spoken by Sarah.

**Ver. 4. to wife] or, for a wife.** The like is ſayd of Agit, who yet was but a ſecondary wife, or concubine: ſee Gen. 16. 3. & 22. 23. So this *Bilhah* (or *Balla*, as the Greek writeth her,) is called a *concubine*, Gen. 35. 22. The like is to be minded for Zilpah, in ver. 9.

**Ver. 6. judged]** This word, when it respecteth the godly, ſometime meaneth chaffiſement & affliction for syn, 1. Cor. 11. 32. ſometime deliverance out of their affliction, as 1. Sam. 24. 15. 2. Sam. 18. 19. Both may be implied here,

**heard my voice, received my prayer,** ſayth the Chaldee paraphraſe: ſo in v. 17, and 22. By this it appears, that faith and vertues, were mixt together with the infirmities of theſe holy persons. So after in v. 17.

**Daſt] that is by interpretation, Judging:** ſo named of Gods judging, that is helping, and delivering her. Afterward his name is applyed to the *Judging*, that ſhould be among his children, Gen. 49. 16.

**Ver. 8. Wraſſlings of God]** that is, divine and vehement wraſſlings, very great & earnest endeavours both with God in prayer, and by all other meanes that ſhe coulde; is wraſſling is a writhing and turning ev'ry way to prevyle by might or ſlight. The name of God, is added to things for excellencie ſake: ſee Gen. 23. 6. The Greek tranſlateth it, God hath holpen me, or I have been compared with my ſister; the Chaldee addeth, God hath received my requeſt, when I ſupplicated in my prayer. I desired that I might have a ſon, as my ſister, and it is granted me.

Naphthalij or, as the Greek writeth it, Neph-

thalim

thatem: Rev. 7.6. by interpretation, *Wrestler*, or, son of *My wrestling*.

Ver. 11. *with a troupe* [or, a troupe is come: for here is a double reading, in the Hebrew margin] it is written *ba Gad*, a troupe is come, which in the text is one word *ba-gad*, that is, *in* (or *with*) a troupe: so after in ver. 13. *beastiæ* (or *with*) *my biesedue*. And to the Greek translathet it *In*, or *with*; but the Chaldee turneth it *u come*. *Gad* signifieth a troupe, or band of men, and to this interpretation Iacob after dooth allude, Gen. 49.19. How be it the Greek translathet it, *with good luck* (or *fortune*). Fortunately. And in Arabic, the planet *Jupiter*, is called *Gad*: *Gad* that is, a troupe or host: after the Greek, *Luck*, or *fortune*. This word is used in *Esa. 65. 11.* that prepare a table for the troupe: there the Chaldee translathet it *flos*: for it meaneth the host of heaven, or planets.

Ver. 13. *with my blessednes* [or] *In my hapynes*: that is, as the Greek explayne it, *blessed* (or *happy*) *am* I: meaning that this child was born with her felicite. The Chaldee translathet it, *I have praise* (or *commendation*) *daughters*: that is, as the Greek translathet it, *women*: so in *Prov. 31. 29.* *Song. 6. 8.* And the Chaldee, *women will praise me*, *call me blessed* [or] *count me happy*. This phrase the Virgin Marie useth, *Luk. 1. 48.* see also *Song. 6. 8.* *Afer* [or] *Aher*, that is, *Blessed, happy*: or *making blessed*.

Ver. 14. *Mandrakes* [in Hebrew *Dudaim*, which signifieth *lovely* or *amiable*: the Greek translathet them, *apples of Mandragoras*, (or *Mandrake apples*:) the Chaldee also calleth them *fabrochin*, that is *Mandrakes*, which name is borowed from the Arabic. They were such things as gave a smell, *Song. 7. 13.* Whither they were thole that we now call *Mandrakes*, is uncertain. The name is not found in scripture, but in this history and in *Song. 7. 13.* there the Chaldee paraphrase calleth it *Balsam*.

Ver. 15. *Is it small* [the Greek translathet, *is it not enough*? These contentions were not merely carnall, but partly also for de-

fire of Gods ordinary blessing, in propagation, and cheifly for the increase of the church, and obteyning the promised seed for salvation.

Ver. 17. heard *Leah*] the Chaldee sayth, received her prayer: so ver. 6. & 22. Gods providence and goodness is here admirable, that he shoulde regard, & in his book record such things as these; about childish works, & womens contentions for their husband: vnto which notwithstanding the Lord abafel himself, (passing by the heroicall acts o' the world,) and preacheth his grace, (in the midst of all humaine infirmitiess;) to those that in faith doe call upon him.

Ver. 18. *Iffachar*] The Greek addeth the interpretation, *Iffachar*, that is, *Hire*. It is written with the letters *Iffachar*, but by the vowels *Iffachar*, one *s*, not pronounced, which is not usuall. *Sabach* signifieth *Hire* or *wage*: whereof he had the name. But in that she counteth her son, a reward from God, for giving her mayd to her husband, it seemeth to be her error,

Ver. 20. *endowed* [or given me a good gift, as the Greek translathet, *Zebulon* or, as the holy Ghost writeth it in Greek *Zebulon*; that is, by interpretation, Dwelling.

Ver. 21. *Dinah*] that is *Judgment*; in Greek *Deina*.

Ver. 22. *remembered*] that is, *showed care, and help*: see *Gen. 8. 1.* The Chaldee translathet, the remembrance of Rachel came before God, and he received her prayer. So in *Sam. 1. 19. 20.* the Lord remembered *Hannah*.

*opened*] that is, as the Chaldee expoundeth it, *gave her conception*. So in *Gen. 29. 31.*

Ver. 23. *gathered* [or taken away my reprob] meaning *her barrennes*: which was a reprob among men, *Luk. 1. 25.* *1. Sam. 1. 6.* *Esa. 4. 1.*

Ver. 24. *Joseph*] that is, *He will add* [or *Adding*. Somtime he is written *zeboph*, as in *Psal. 81. 6.* and so it was graven on Aarons Breplate, *Esd. 28.* The like is in the writing of other names, as *jonathan*, *1. Chron. 10. 2.* or *Iehonathan*, *1. Sam. 31. 2.* *joab*, *2. Chron. 24. 1.* or *zeboab*, *1. King. 12. 1.* and

and sundry the like. *will add* [or *prayerweise*, he add to me]. The performance hereof, see in *Gen. 35. 17.* Hereby her faith appeareth. The Hebrew doctors observe, that she sayd not other sons, for she knew that there shoulde be but 12. tribes; & she prayed that the same son might be of her. R. Menachem on *Gen. 30.*

Ver. 25. *to my land* [or *country*, meaning Canaan, promised to him, *Gen. 28. 13.* whether by faith he would return, and dwell in it, xpecting the blessing of God, as *Gen. 16. 3.* *Heb. 11. 9.* So in *1er. 51. 9.*

Ver. 27. *grace*] or, *favour in thy eyes*: an unpariet speech meaning, *tary I pray thee*. See the notes before on *Gen. 11. 4.* & *13. 9.* & *23. 13.*

Ver. 28. *Expressly-name* [or, *Nominate plainly*, apponit]: The Greek sayth distinguish; that is distinctly named.

Ver. 30. *before me*] that is, before my coming: so *Gen. 32. 3.* & *46. 28.*

*increased*]. Hebr. broken forth: that is, increased and spread abroad suddenly: so *v. -t 43.* & *Gen. 38. 14.* The Greek here translathet it, *enfaded*: at *my foot*: hit is, since my coming, and by my trav' lous service. So the foot is used to signify laborious service, *Deut. 11. 10.* and the coming or presence of any; *Job 3. 5.* The Chaldee translathet it as before in *ver. 17.* for *my sake*.

*doe*] that is, provide, labour, prepare, &c. for my own familie: which he, that dooth not, is worse then an infidel: *1. Tim. 5. 8.* The Greek translathet, *make my self an house*.

Ver. 31. *any thing*] that is, *any certayn wage*, or *slighted hire*, of *Labans* gift. He chode rather to depend on Gods providence, *will turn-agayn*, *will feed* &c. c.] that is, as the Greek explayne it, *I will agayn feed thy sheep, and keep them*.

Ver. 32. *removing* [or, remove thou; and so the Greek translathet, *separate thou*. *it shalbe*] meaning, such shoulde be his wage, namely all that were born so party colourd after that time. And this choise depended upon Gods blessing: for naturally the cattle would bring forth others like themselves, & so Iakobs part should

be few. But by Gods extraordinary providence, it fell out otherwise; see *Gen. 31. 10. 12.*

Ver. 33. *my justice*] that is, *a just reward* of my labours from the hand of God, on whom I depend, and just dealing in me, who shalbe seen to keep nothing but my own. *answer for* [or *testify for*] *(or with me)*. The contrary is in *Esa. 59. 12.* our syms answer (or testify) *against us*. Answering is for witnessing in *Exod. 10. 16.* *in time to come*] that is, hereafter shortly: the Hebrew phrase is, *in day to morow*: but to morow, is often used for hereafter, or time to come, *Exo. 13. 14.* *Dent. 6. 20.* *Ios. 4. 6.* *Mat. 6. 34.* as *yesterday* is for time past, *Gen. 31. 2.* when it shall come [or, it shall come or, when thou shalt come] to look on my wages: The Greek translathet, *for my wages is before thee*.

Ver. 34. *I would*, it might be [or, I wish it, let it be]: for the distinction seemeth to afford his sense. The Greek omitting the former, sayth only, *Let it be*. *Ver. 36. way*] that is journey: so *Gen. 31. 23.* & often in the scripture.

Ver. 37. *rods*] Hebr. *rod*: as tree; for trees, *Gen. 3. 2.* *green*] that is, moist: opposed to dry; and is not meant of colour. It may also be referred to the rods.

*nut tree*] in Hebrew *Luz*: some think it to be the *bazel*, others the *almond tree*: the Hebrew and Greek are both general, for any nut tree: & the word is not found for a tree, but in this one place. Elsewhere *Luz*, is the citie *Bethel*, so named as seemeth of nut-trees growing there, *Gen. 18. 19.* as elsewhere *Iericho*, is called the *cine of palm trees*, *2. Chron. 28. 15.* *platine tree*] or, *playn-tree*: thus both the Greek and Chaldee doo interpret the Hebrew name *guaron*: some think it to be the *chestnut tree*. It was a playn tree, as appeareth by *Ezech. 31. 8.*

Ver. 38. *conceive*] Hebr. *be in heat*; whereby conception or engendering is meant, as the Greek plainly translathet. And these things Iacob did by the oracle of God, as appeareth by *Gen. 31. 9. 10. 11. 12.* by reason wherof, it was no more unlawfull for

for him to doo thus, then for his children to rob the Egyptians. Exod. 12. 31. 36. It was in recompense of his sore labours, Gen. 31. 38. 49. and had not God provided this way for his recompence, Lavan would have sent Iacob away empty. Gen. 31. 42.

Ver. 39. ring straked] with a round strake, or ring about their legs, as if they were tied about. The Greek myth white; so in Gen. 31. 8.

Ver. 40. the lamb[s] which were so spotted and parti-coloured. ver. 39. gave] that is, set, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughs.

Ver. 41. lustis] or strong. The Hebrew word signifieth bound together; which may be understood both of their bodies wel-fel & traslatogether, and of their confining together the male and female for engendering. Which was at the beginning of the yere, and therefore the Chaldee translathet it, the forward or firstborn.)

Ver. 42. feeble] or lame, as the Chaldee also translathet it, or engendred late. It hath the signification of covering: and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

Ver. 43. encrasched] Hebr. brake forth: 35 v. 30. Gen. 18. 14. The Greekke translathet it, waxed rich, exceedingly] or vehemently: doubling the word to intinge the sense, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Iacob, Gen. 28. 15, and delivered him from coveyous Labans injuries Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promiseth, that his people shall rob those that robbed them, and poile those that spoiled them: Exod. 39. 10. Of the things in this cl. ap. & other like, the Hebrew doctris give this commendation. As marvelous mysteries are in the histories of the holy law; that none is able to tell the prais-

of the excellencie thereof, and of the hid things of the same yet even then, whea histories are found in the Law, which may be thought unnecessary & unprofitable. And when we read in the law, we blesst God for the histories, by which he hath planted eternall life amongst us, as by the ten Commandements, Exo. 20. For when a man removeth the veil of blindness from off his face, he shall find that work, a mountayne of spices & of frankincense: neyther hath the eye seen, o God, besides thee: (Esa. 64. 4.) R. Menachem, on Gen. 30.

## CHAP. XXXI.

1. Laban ev[r] his sonns, envy Iakobs profestie. 3. God biddeth him return into Canaan. 4. He acquainteth his wives herewith, complainynge of their fathers hard dealing. 14. They agree to goe with him; 17. so they all see secretly. 19. Rachel straeketh her fathers images. 22. Laban pursueth af[er] him, 26. and complaineth of the wrong; 33. and searcheth for his images; 34. but Rachel in politie hideth them. 36. Iacob chideb with Laban for abusing, and hard usage of him. 43. Laban would make a covenant, 45. which Iacob affesteth unto, and it is confirmed by a sign, an oath, and a banquet; 55. so they part in peace.

1. And he heard, the words of Labans sonns, laying; Iacob hath taken, all that was our fathers: and of that which was our fathers, hath he made all this glorie. And Iacob saw, the face of Laban; and behold it was not with him, as in former dayes. 3. And seholah sayd, unto Iacob, Return, unto the land of thy fathers, & to thy kinred: & I will be with thee. 4. And Iacob sent, and called Rachel & Leah: to the feild, unto his flock. 5. And he sayd unto them, I see your fathers face, that it is not toward me, as in former dayes: and the God of my father, hath been with me. And yee know; that withall my able power, I have

7. have served your father. And your father hath deceived me, and chan ged my wages, ten times: but God hath not given him, to doe me evill. 8. If he sayd thus, The speckled shalbe thy wages; then bare all the cattell, speckled: & if he sayd thus, the ring-straked shalbe thy wages; then bare al the cattell, ring-straked. And God, hath taken away the cattell of your father, & given him to me. And it was, in the time that the cattel conceived; that I lifted up my eyes, and saw in a dream: and behold the hee-goats which leaped-up on the cattel, were ringstraked, speckled & grifled. 11. And the Angel of God, said unto me in a dream; Iacob: and I sayd, Loe here I am. And he sayd, Lift up now thine eyes, and see, all the hee-goats, that leap up on the cattel; are ring-straked, speckled and grifled: for I have seen, all that Laban doeth unto thee. I am the God of Beth-el, where thou anoyntedst the pillar, where thou vowedst unto me, a vow: now, arise goe out from this land, and return unto the land of thy kindred. 14. And Rachel and Leah answered, and sayd unto him: Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath sold us: and eating he hath eaten-up also, our money. For all the riches, which God hath taken-away frō our father; that belongeth to us, and to our sonnes: and now, all that God hath sayd unto thee, doe thou. And Iacob arose; and took-up his sonns, & his wives, upon camels. And he led-away all his cattel, and all his substance which he had gathered: the cattell of his getting, which he had gathercd in Padan Aram: for to come unto Iсаак his fa ther, in the land of Canaan. And La ban was gone to shear his sheep: and Rachel had stollen the Teraphims, that were her fathers. And Iacob staled frō the hart of Laban the Syrian: in that he told him not, that he fled. And he fled himself, & all that he had; & he rose up, & passed over the river: & let his face, toward mount Gilead. And it was told Laban, in the third day; that Iacob was fled. And hee took his brethren with him, and followed after him, seven dayes way: & overtook him, in mount Gilead. And God came to Laban the Syrian, in a dream by night: and he sayd unto him; Take thou heed, lest thou speake with Iacob, from good to bad. And Laban overtook Iacob: and Iacob, had pitched his tent in the mount; & Laban pitched with his bre thren, in mount Gilead. And Laban sayd, to Iacob, what hast thou done, that thou haft stollen-away frō my hart: & haft led-away my daughters, as captives with the sword? Wherefore didst thou flee secretly, & steal-away from me: and didst not tell me? that I might have sent thee away, with mirth and with songs, with timbrel and with harp. And haft not suffered me, to kisse my sonnes, & my daughters: now, thou hast done foolishly in so doing. It is in the power of my hand, to doe you evill: but the God of your father, sayd unto me yester night, saying; Take thou heed, that thou speake not with Iacob frō good to bad. And now, going thou wouldst be

be gone, because longing thou longedst after thy fathers house: wherfore hast thou stollen my Gods? And Iacob answered, and sayd to Laban: because I feared; for I said, lest thou take by-force thy daughters frō me. With whom thou shalt finde thy gods, let him not live: before our brethren, discern thou what is thine with me, and take it to thee: and Iacob knew not, that Rachel had stollen them. And Laban entred into the tent of Iacob, & into the tent of Leah, and into the tent of the two handmaids, and he found them not: & he went out from the tent of Leah, and entred into the tent of Rachel. And Rachel had taken the Teraphims, and put them in the canels furniture, & sete upon them: and Laban felte all the tent, and found them not. And she sayd to her father, Let it not be displeasing in the eyes of my Lord, that I cannot rise up before thee, for the custome of women is upon me: and he searched, & found not the Teraphims. And Iacob was wroth, & chode with Laban: and Iacob answered & sayd to Laban: what is my trespass, what is my sin, that thou hast hotly pursued after me? Whereas thou hast felte all my stoffe, what hast thou found of all the stoffe of thy house? set it here, before my brethren & thy brethren: & let them debate, between us two. This twenty yeres have I bene with thee; thy ewes & thy shee-goats have not cast their yong; and the rammes of thy flock, I have not eaten. The torna, I brought not unto thee; I made it good, of my hand, didst thou require it: the stollen by day, or stollen by night. I was in

the day, the heat did consume me, & the frost in the night: & my sleep fled from mine eyes. This was my twenty yere, in thy house: I have served thee fourteen yeres, for thy two daughters, and six yeres, for thy cattell: and thou hast changed my wages, ten times. Except the God of my father, the God of Abraham, & the Fear of Izaak, had been with me; surely now, thou hadst sent me away emptie: my affliction & the labour of my hands, God hath seen, and rebuked thee yernight. And Laban answered, and sayd unto Iacob: These daughters are my daughters, and these sonnes, my sonnes, and these cattel my cattell; and all that thou feest, it belongeth to me: & to my daughters, what shall I do to these this day, or to their sonnes, which they have born? Now therefore, come let us strike a covenant, I and thou: and let it be for a witness, between me and thee. And Iacob took a stone: & set it up, for a pillar. And Iacob sayd to his brethren, Gather stones, and they took stones, & made an heap; and they did eat there, upon the heap. And Laban called it, Iegar-sahadutha: and Iacob, called it Gal-eed. And Laban sayd, This heap is a witness, between me and thee, this day: therfore, he called the name of it, Gal-eed. And Mizpah, for he sayd; Iehovah watch, between me & thee: when we shalbe hidd, each man from his neighbour. If thou shalte affil & my daughters, & if thou halte take wives besides my daughters, no man is with us: see, God is witness, between me & thee. And Laban sayd, to Iacob; Behold this heap, & behold this pillar, which

which I have cast, between me and thee. This heap be witness, and the piller be witness: that I, will not pass over this heap unto thee; and that thou, shalte not pass over this heap, and this piller unto me, for evill. The God of Abraham, and the God of Nacher, they judge between us; the God of their father: and Iacob sware, by the Fear of his father Izaak. And Iacob slew a slaughter (of beasts,) in the mount; and called his brethren, to eat bread: and they did eat bread and taried-all-night in the mount. And Laban rose-early in the morning, and kysed his sonns and his daughters, and blessed them: and Laban went, and returned, unto his place.

## Annotations.

**H**E that is, as the Greek expresteth, Iacob heard. made all this glo- **E**that is, (as the Chaldee expoundeth it) got all these riches: for, therupon glorie artithly, as riches & glorie are joyned togither, in Prov. 3. 16. & 2. 18. Eccles. 6. 2. Glorie (or Honour) hath the name of weightynes, (as Paul mentioneth the weight of glorie, 2. Cor. 4. 17.) and Abraham was sayd to be weighty, when he was rich, Gen. 13. 2. And in Esa. 61. 6. glorie, is in Greek, translateth riches.

**V**er. 1. **fase**] or countenance, wherin favour or displeasure is easily discerned: the Chaldee sayth, the look of his face. as in former dayes.] or, as in time past: the Hebrew phrase is, as yesterday, & the day before: which two dayes past, are used for all times before; even as to day, is for the time present; Psal. 95. 7. and to morrow for all time to come, Gen. 30. 33. So after here in ver. 5. Exod. 4. 10. & 5. 7. 14. & often in the scripture.

**V**er. 3. **of thy fathers**] the land of Canaan, given by promise to Abraham and to I-

**staak**, Gen. 13. 15. & 25. 3. **be with** thee] that is, doo thee good, Gen. 32. 9. the Chaldee translatheth, my word shall be for thy help. See Gen. 28. 15.

**V**er. 4. **unto his flock**] the Greek expounds it, where the flocks were.

**V**er. 5. **with me**] to bid me depart, ver. 13. or, as the Chaldee explaineth it, his word hath bene my help.

**V**er. 7. **ten times**] in his six yeres service; ten here may be put for many times; so in Job. 19. 3. given that is suffis- see Gen. 20. 6.

**V**er. 9. **God hath**] so it was not by Iakobs frawd, as his brethren unjustly calumniated him, ver. 1. neyther used he that art of putting rods into the troughes (Gen. 30. 37.) but by Gods direction.

**V**er. 10. **a dream**] sent of God, as Gen. 28. 12. **hee-goats**] and ramms, as the Greek expressly addeth. By this he was taught, that the generation of the cattell in that manner, was by the instinct of God; for to enrich Iacob. gristed]

**or hayl**-spotted, that is, having many white spots like hayl-stones; for so the Hebreu and Chaldee words import. The Greek expounds it, **spinkled** as with ashes. It may be also to signify, that this was Gods work, as the hayl falleth from heaven. Such was the colour of certayne horses, that Zeccharie saw in a vision, Zach. 6. 3.

**V**er. 11. **Angel**] called in ver. 13. the God of Beth-el: that is Christ. So after, Gen. 48. 16. The Hebreu doctors also name this Angel, Michael. Pirkei. R. Eliez. c. 36.

**V**er. 12. **he goats**] the Greek **agrin** addeth, and ramms. cattell for flock, which the Greek translatheth **sheep** & **goats**, the Hebreu comprehendeth both, as Levit. 1. 10.

**V**er. 13. **the God**] Hebr. **El Beth-el**, that is, the God of the house of God: which the Chaldee expoundeth thus, the God which appeared unto thee in Beth-el: the Greek, thy God, which appeared unto thee in Gods place, God here manifesteth **hunc** he accepted the service which Iacob used in consecrating Bethel, Gen. 28. 18. 19. 22. & was

mindfull

14

mindfull of his promises there made, v. 15.  
[kindred] or nativity, generation, as the Greek translates; adding more over, and  
¶ wilh shee, as was in ver. 3.

Ver. 14. *son us* or, *to us*: these words may imply, both that they had no hope of benefit from their father; & that they had no mind any longer to continue with him, but to depart. Compare 1. King. 12. 16, and the law, in Gen. 2. 24. Laban is set forth in this historie, as a picture of a man covetous, envious, injurious, unthankfull, and unnatural; besides his idolatry and hypocrisy. By such a misfortune is Jakobs faith and patience exercised 20. years.

Ver. 15. *of him* or *to him*: meaning that he had dealt with them as strangers, rather than as children. *fold us* for 14. yeres service by thee our husband.

*eating he hath eaten*] that is, quite eaten up, and consumed: or greedily eaten. Of question wife, should he eat? that is, consume us quite! For by often changing Jakobs wages, he sought to have enriched himself, with the extreme poverty of his daughters.

*money* [Hebr. silver:]

Vid here generally for th' price, which he had turned to his own profit: or figuratively, the means and cōnōdes bought with such money as was due to them for their husband service; besides their own portions.

Ver. 16. *riches*] the Greek addeth, and glorie, as ver. 1.

Ver. 18. *substance* or gathered-goods: see Gen. 12. 5. Thus also Jakobs children went with all their goods out of Egypt; Exo. 10. 26. *Padan Aram*] that is, as the Greek hath it, *Mesopotamia*.

Ver. 19. *Teraphims*] the Greek here translates them, *¶ids*; the Chaldee, *Images*: Laban calleth them *by Gods*, ver. 30, and that they were *images* or representations used in divine worship, other scriptures also doe confirm, Judg. 17. 5. & 18. 14. 17. 20. Hol. 3. 4, and it feemeth that Idolaters consulted with their Gods by them, and had oracles, Eze. 21. 11. Zech. 10. 2. ther-

fore the Chaldee and Greek in Hol. 3. 4, translate it, *deceivers*, or *misfiers*, or *were*, of hidden things. They were greatly displeasing to the true God, 1. Sam. 15. 23. & therfore were by the goode, rooted out, 2. King. 23. 21. Sometime the Greek version keepeth the original name *Theraphim*, Judg. 17. and of it, the heathen Greeks named the word *Therapeuein*, for to signifie the service or worship of their gods, and using to consult with such, for recovery of their health, (as Ahaziah did wth Beelzebub, 2. King. 1. 2.) they applied the Greek word *Therapeuein*, for to heal or cure diseases. An ancient Rabine sayth; *what were those Teraphims?* They killed a man that was a *siribon* [son], and took off his head, and saited it with salt and *wilh* oile, and wrote *up* on a plate of gold, the name of an unclean spirit, and putt under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it shake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanities. Pitkei R. Elizer ch. 36. It is more likely, they were Images in the shape of men; as may be gathered by 1. Sam. 19. 13. 16.

Ver. 20. *stale from the hars*] that is, *stale* (or conveyed away himself) without the knowledge or consent of Laban. For the *har* is the seat of knowledge and understanding, Eccles. 7. 25. Prov. 7. 7. So the Greek here for *stale*, translates *hid*: and the Chaldee sayth, *Jakob concealed it from Laban*. The word *from*, is here to be understood, as afterward in ver. 26. & 27. where this speech is opened: and sometime the scripture itself supplieth this and the like wants; as in 2. Chron. 6. 33. *hear thou from the heavens* wheras the same speech being written in 1. King. 8. 43. the word *from*, is wanting. Otherwise, to steal the *har*, meaneth privily to draw the *har* and affection unto one, as in 2. Sam. 15. 6. Or, if here we so read it, *stale the har of La'an*, the meaning is, he carried away, and deceived him of that which his *har* did expect and affect, namely more wealth by Jakobs service &c. And so it is a Syriak phrase; nor much differing

differing from that in 1. Cor. 12. 16. *I fraught you with guile*, where the Syriak translates it, *stale you with guile*. And *stealing is used for carrying away*, Job. 21. 18.

21. Ver. 21. *the river*] Euphrates (as the Chaldee explains it,) which was between Childea and Canaan: 10. 24. 2. 3.

*sethu* [see] that is, his affections and actions, without declining to any other way. Therfore the Greek translates it

*bormefeu*, which signifieth an *earnest* [violent] running thitherward. The like phrase is in Jer. 50. 5. Luke 9. 11. 13. *Gilead*] in Greek, *Galas*: It was a goodly mountain adjoining next to Lebanon; beneath which mount, was a fertile country called also the *land of Gilead*: Jer. 22. 6. Deut. 34. 1. They were stored with *balm*, *myrrh*, and other spicerie, Gen. 37. 23. Jer. 8. 22. were very good for feeding of cattle, and were afterwards taken from the Amorites, and given partly to the sonnes of Ruben, and Gad, and partly to the sonnes of Manasseh for inheritance; Song. 4. 1. Num. 32. 1. 39. Jer. 50. 19. Deut. 3. 12. 13. 15. 16. There was also a man of this name, one of Jakobs posterities, Num. 26. 2. 1.

22. Ver. 22, *the third day*] his flock being 3. dayes journey from Jakobs, Gen. 30. 36.

23. Ver. 23. *brethren*] that is, *kinsfolk*: see Gen. 13. 8. *way*] that is, *journey*: so Gen. 30. 36. Laban purfuek Jakob gone out from his servitude: so Pharaoh purfuek his children, for the like cause, Exod. 14. 5. 6. -- 9.

24. Ver. 24. *God cam* :] The Chaldee sayth, *word came from the face of God*. Compare Gen. 10. 3. *Take thou heed* or, *Keep thy selfe*, as the Greek translates. It was a rebuke unto Laban: ver. 42. *from good to bad*] the Greek sayth only, that thou speak not bad words. The Hebrew phrase seemeth to mean, either *good* or *bad*; as in the like, Gen. 14. 23; and after this very phrasely, 2. Sam. 13. 11. And to speak *neither good*, nor *bad*, is meant respectively to that end for which Laban purfuek him; as to carry Jakob back againe into his servitude. (So after in verle 29.)

This was the lords hook in Labans noltills, to carry him back the same way he came, as in ver. 55. & Eze. 37. 29.

26. Ver. 26. *from my har*] secretly, and unawares to me: the Chaldee saith, concealed it from me: as ver. 10. *topives* [or prisoners]. But they went voluntary, verle 16. and belonged to Jakob, rather then to Laban; Gen. 24.

27. Ver. 27. *secretly see*] Hebr. *keep thee, secret in stiring*, [from me] this openeth the former speech of stealing away from his host. The Chaldee here again translates, didst conceal it from me. *timbel* [or tablet, in Hebr. named *Toph*, of the sound which it maketh, when it is beaten on with the hand] was an instrument of joy, Eze. 24. 8. used by Jakobs daughters when they went out of the Egyptians service; Exod. 15. 19. which Laban here speakek of, though it may be he meant no such thing.

Ver. 28. *To kisse*] and so to bid farewell, For *kissing* was us'd both at the meeting, and at the parting of the freinds, Ex. 4. 27. Gen. 19. 21. & 31. 15. Ruth. 1. 14.

Ver. 29. *¶tu* [or ¶t] was but the Greek translateth it of the time present, *And now my hand is able*. A yavn boat, like Pilates Job. 19. 10. 11.

Ver. 30. *going &c.*] that is, *thou wouldst needs be gone*. *longing* [that is, thou greatly longedst, or desirdest] *my gods*] that is, *Teraphims*, ver. 19 images by which he worshipped God. For so figuratively the Scripture useth to call those things *Gods*, which repreſent God and his presence unto men: as Exod. 32. 4. 1. King. 11. 28. And the word *Gods* is spoken of one image, Exod. 32. 8, and is the same that God, Neh. 9. 18. So *Teraphim*, though a word of the plurall number, yet is us'd also for one *Image*, 1. Sam. 19. 13. 16. The Chaldee here translates it, *my fear*, that is, *my God who I fear*, as in ver. 13. This complaint of Laban that his *Gods* were stolen, (thewere the vanity of such Idolatry, Jer. 10. 5. Ex. 23. 15. & 32. 8. & 18. 24. & God also did execution upon the gods

32 gods of Egypt, when Iakobs sons departed thence, Num. 33. 4. Ex. 12. 12. & threatened the like after, Jer. 43. 12. 13. Esa. 19. 1.

Ver. 32. *not live*] a were judgement; uttered unawares, for he knew not that Rachel had stolen them: yet the Hebrew doctors note, that Iacob sayd, who so ever hath stolen the Teraphims, he shall die before his time, and that which commeth out of the mouth of a just man, is as if it came out of the mouth of an Angel. Cf. Rachel travelled in childbirth, & dyed, Gen. 35. 16. 18. Parker. Eld. 2. 36.

Ver. 34. *furniture*] or, *saddle*: the Greek word also meaneth such (as the camel was laden with). *sith*] that is, searched; So v. 37.

Ver. 35. *dispeasing*] or *wrathfull*; grievous: see Gen. 4. 5. The Greek translateth, *take it not ill* (or gravely.) *my lord*] so in words she honoured her father, as Sarah with like title, did her husband: see Gen. 18. 12. *rife-up*] to doe thee honour, in gesture, as Lev. 19. 32.

*cuſome*] Hebr. way of women; meaning her natural disease, such as women used to be put apart for; Lev. 15. 9.

Ver. 36. *trespaſſ*] or, *disloyal-iniquities*: the Greek translateth it *injuries*, (or unrighteous-deed: and it is in degree greater then sin; as Job 34. 37. he addeth respect to his sin.

Ver. 37. *debate*] or, *dispute*, argue and discuss the thing, and consequently judge, and lay the blame where it is due.

Ver. 38. *not easie*] as is the manner of evil shepherds, Ezek. 34. 2. 3. &c.

Ver. 39. *The torn*] to weet with wilde beasts, as the Greek explyneth it.

I made it good] or, I payed for it; as the Greek translateth. The Hebrew word signifieth to expiate, or satisfy-as-for-sin, as if he should say, I put away the sin by satisfaction: so spoken, because Laban imputed it to Iacob for a fault, though in deed it was not. *thou require*] which he could not doe without injurie: for Gods law sheweth, that which is torn of beasts, should not be made good by him that keptit. Exod. 22. 10. 13.

Ver. 40. *consume*] or, eat: The Greek

translateth, *burnt with heat*. *sith*] The Greek sayth, departed. Care of his flock, kept his eyes that they could not sleep. The drie of good shepherds, is hereby signified, Luk. 1. 8. Heb. 13. 17. the contrary is in the evill, Esa. 56. 10. This relation, setteth forth Iakobs misery while he dwelt in Syria, and kept sheep; not only once noted by the Prophet, Hos. 12. 12, but continually remembred unto God by Iakobs children, who bringing their firstfruits, did every one confess, A Syriana to perish, was my father; Deut. 26. 5.

Ver. 42. *the Feare*] or, *Dread*, that is, the God whom Iacob feared; as also after in v. 53. So the Chaldean expresseth it; he whom Iacob feared. Solakob himselfe playneth it, Gen. 32. 9. & in Ps. 76. 12. God is absolutely called the Fear, as unto whom al fear & dread is due, Esa. 8. 12. 13. *with me*] or, *form*, and *on my side*: see the like speech in Psal. 124. 1. 2. &c. *hands*] Hebr. palms: a part being put for the whole. Though hereby secret and unknown labour, may be implied. *out of thee*] This word the Greek also addeth, the sense requiring it. The holy Ghost often supplyeth the want of such words, as, I believed not the words, 1. Kng. 10. 7. that is, their words, 2. Chron. 9. 6. And, to provoke, 2. Kng. 21. 6. that is, to prayke him, 2. Chron. 33. 6. So, the heel, Ps. 41. 10. is translated, his heel, Job. 13. 18. And by the Evangelists, into the gainer, Mat. 3. 12. that is, into hi gainer, Luk. 8. 17. and sundry the like. See before, Gen. 2. 19.

Ver. 43. and to my daughters] that is, and as for my daughters, what shall I doe to them? The pawes in the Hebrew, yeld this sense: but the Greek referreth it to the former, it is mine and my daughters.

Ver. 44. therefore] Hebr. and now; which the Greek also translateth. Now therefore, The Hebrew sometime useth one of these for an other: as, and he called, 2. Sam. 5. 9. which an other Prophet saith, therefore they called: 1. Chron. 11. 7.

Ver. 45. a pillar] a monument of the covenant, which Iacob consented to make.

Ver. 46. did eat] after the covenant had been

been made, v. 34.

47 Ver. 47. *egar sabadutha*] these are Syriak words, signifying, The heap of witness, as the Greek curreth them. So Laban named it in his own language, *Gal-eed*] This is Hebrew, and signifieth also, The heap of witness, as the Greek translateth it. So Iacob named it in his holy language: & thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth the mount and country adjoyning was called Galad, or Gilead,

48 V. 48. *heap*] in Hebrew Gal. *a witnes*] in Hebr. Ed: which together make Galed.

49 V. 49. *Mispah*] that is by interpretation, a Watch-tower, or place of Espying. The place had these names figuratively, as being a sign of Gods witness to, and watch over the covenant now made. *watch*] or espie: it sheweth a reason of the former name. *hid*] that is, absent, out of the sight one of another. The Greek translateth, because we depart one from another.

50 V. 50. If thou shalt] we may understand, Swearing of, Wishing a curse to thy selfe, if &c. Or, That thou shalt not. See the notes on Gen. 14. 38. & 14. 23. *it*] or, *be witnes*] and consequently a punisher of the evill. For the men that were present, were not meet-witnesses, because they were kinfolk; v. 23.

51 V. 52. that I will not] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, If I, to weet, shall pass over this place, I will not passe over to thee for evill: and, if thou to weet, shal passe over, &c. But if in Hebr. is sometime used for That; and so the Greek, Act. 26. 23.

unto thee] meaning for evill, as in the latter branch is expressed.

52 Ver. 53. *God*] or, *Gods*. *their father*] that was Tharab, and he served strange gods, 1. Sam. 24. 2. So Laban swareth by idols.

*the fear*] that is the God feared; as v. 42. So Iacob swore by the true God only; as is commanded, Deut. 6. 13.

53 Ver. 54. flew a slaughter] for a feast; and lo

they used at making of covenants, Gen. 26. 30. Virtually the word is applied to laying of sacrifices; but the general meaning, seemeth most proper here. So in 1. King. 1. 9. Num. 12. 40. *bread*] this word is often used generally for all food: (see Gen. 21. 14.) and sometime for flesh: Lev. 11. 1. & 21. 6. Num. 28. 2.

V. 55. *blessed them*] Thus God over-ruled Labans cruel mind, as he turned Balaams curse into a blessing, Deut. 23. 5.

### CHAP. XXXII.

1. Iacob meeteth an host of Angels. 3. He sends a message to Esau. 6. Hearing of E. Iaus comming, he is afraid, 9. and prayeth for deliverance. 13. He sendeth a present to Esau. 24. He wrasleth with an Angell, and will have a blessing of him. 28. Thrownpon his name is called Irael. 30. the place is called Peniel. 31. and Iacob hateth.

2. And Iacob went on his way: and the Angels of God, met him. And Iacob sayd, when he saw them: This is Gods host: and hee called the name of that place, Machanaim.

3. AND IAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he comanded them, saying; Thus shall ye say to my lord, to Esau: thus sayth thy servant Iacob; I have sojourned with Laban; and tarried, until now. And I have, oxen & asses, flocks, and men-servants and women-servants: and I have sent, to tell my lord; to find grace in thine eyes. And the messengers returned, unto Iacob, saying: we came to thy brother, to Esau; & also he is coming to meet thee, & four hundred men with him. And Iacob feared greatly, and was distressed: & hee divided

4. 5. 6. 7. the

the people that was with him; and the 8  
flocks, and the herds, and the camels, into two companies. And he sayd, if Esau come to the one companie, & 9  
sure it; yet the companie that is left, shall escape. And Iakob sayd; O God, of my father Abraham; and God, of my father Isaak; Jehovah, that saydst unto me, Return unto thy land, and to thy kindred, and I will doe thee good. I am lese then all the mercies, & then all the truth, which thou hast 10  
doen unto thy servant: for with my staff, I passed over this Jordan; & now 11  
I am become, two companies. Deliver me I pray thee, from the hand of my brother, from the hand of Esau: for I, fear him; lest he will come and smite me; the mother with the sons. 12  
And thou saydst, doing-good I will doe thee good: and will put thy seed, as the sand of the sea, which shall not 13  
be numbered, for multitude. And he lodged there, the same night: and took of that which came into his hand, a present, for Esau his brother. 14  
Two hundred she-goats, and twenty hee-goat's: two hundred ewes, and twenty rams. Thirty milch camels, and their yong-ones: forty shee-bullocks, and ten hee bullocks, twenty shee asses, and ten hee ass-colts. 15  
And he gave them, into the hand of his servants; every herd by it selfe alone: and sayd unto his servants, passe over before me; and putt a space, between herd and herd. And he com- 16  
manded the first, saying; when Esau my brother shall meet thee, and shall 17  
ask thee saying, whose art thou, and whither goest thou; and whose art thou before thee? Then thou shalt

say, (they be) thy servant Iakobs; it is 19  
a present sent, to my lord, to Esau: & behold he also, is behind us. And he comanded also the second, & the third, & all that went after the herds, saying; according to this speech, shall ye speak unto Esau; when you finde him. And ye shall say also, Behold thy servant Iakob, is behind us: for he sayd, I will appease his face, with the present that goeth before me; & afterward, I wil see his face; peradventure, he will accept my face. And the present passed-over, before his face: and himself, lodged that night, in the company. And he rose up that night, and took his two wives, and his two handmaids; and his eleven children: and he passed over the foord Iabbok. And he took the, & caused the to passe over the brook; and caused to passe over, that which he had. And Iakob was left, himself alone: and there wrastleth a man with him, untill the rising-up of the morning. And he saw, that he prevailed not against him; and he touched the hollow of his thigh: and the hollow of Iakobs thigh was out-of-joyn, as he wrastleth with him. And he sayd let me goe; for the morning riseth-up; and he sayd, I wil not let thee goe, except thou bleſſe me. And he sayd, unto him, what is thy name? and he sayd, Iakob. And he sayd, thy name, shall not be called any more, Iakob; but Israel: for as a prince-hast thou power with God, and with men, and hast prevailed. And Iakob asked, & sayd, Tell me I pray thee thy name; and he sayd, wherefore is it, that thou askest for my name? And he blessed him,

him, there. And Iakob called the 30  
name of the place, Peniel: for I have seen God, face to face; and my soule, 31  
is delivered. And the Sun arose unto him, as he passed over Penuel: and he 32  
haired, upon his thigh. Therfore, the sons of Israel eat not, of the sinew that shrank; which is upon the hollow of the thigh, unto this day: because he touched, the hollow of Iakobs thigh; in the sinew, that shrank.

## Annotations.

**A**ngels] by interpretation Messengers, and so the word is used in the 3. v. but these were heavenly spirits; of whom see the notes on Gen. 16.7. By this vision, God confirmed Iakobs faith in him, who comandeth his Angels to keep his people in all their wayes. *Psal. vii. 11.* or camp, armie; as in warres: for Angels are heavenly soldiers. *Luk. ii. 13.* horses and charrets of fire. *2.King. 6.17.* fighting for Gods people, against their enemies. *Dan. 10.20.* Of them there are thousand thousands, and ten thousand times ten thousand. *Dan. 7.10.* and they are all sent forth, to minister for them who shalbe heires of salvation. *Heb. i. 14.* & they pitch a camp about them that fear God. *Ps. 34.8.* The heathens receyved the knowledg hereof, though corruptly; for the Greek Poet saith, there be thise ten thousands (of the immortal Angels) of God, here upon the earth, keepers of mortall men, and observers of their works both just and unjust; they are clad with the aier, and goe abroad all over the earth. *Hebod. Oper. & Dies. l.1.* Machanam) that is, two hosts (or campes): either because the Angels appeared in two companies, for Iakob to goe between them: or because there was one camp of Angels, and one of Iakobs family. About this place there was a citie afterwards called Ma-ha-sim, inhabited by the Preists of God. *Ios. 21.38.* This also hath a spirituall application to the Church of God; in

Song. 6. 13.

**V.3. AND I A A K O B]** Here beginneth the eight section, or clture of the law, call'd of the first word *Vayshlak*, that is, And he sent. But it is not distinguisht with great letters, as usually they are. See Gen. 6.9 messengers] the same word which before was translated *Angels*, v.1.

**Serja** mountainy land possessed before by the Chorims. *Gen. 14.6.* but Esau with his children destroyed them, and dwelt in their feld. *Deu. 2.22.* Therfore was Esau gone from the face of his brother Iakob. See Gen. 36.6.7. field] that is, as the Gr. translateth it, country of Edom, that is, Esau. See Gen. 14.7. &c. 30.

**V.4. my Lord]** by his title Iakob honoured and submitted to him as to his elder brother. *Gen. 4.7. 1.Pet. 3.6.* For Iakobs superiority foregiven in Gen. 27.19. the time was not yet come, that it should be fulfilled. So David carried himself to Saul: *1.Sam. 24.7.9. &c.*

**V.5. Oxen]** Hebre. *Oke* and *af* &c. singular for plurall; see *Gen. 3.1.* to find] that is, that I may finde, as Gen. 6.19. The Greek translateth, *iba: thy servant may finde grace before thee.*

**V.6. and 400. men]** armed for war, as seemeth by v. 8. Here the ancient quarrel 20. yeres before (*Gen. 27.4.1.*) was remembred, and Iakobs danger & trouble renewed. In *Piske R. Elizer. c.37.* it is laid, Iakobs case: *as if a man did flee from a Lion, and a Bear met him. (Amos 5.19.) The Lion was Laban, who pursued after Iakob, to bear his soule: he Bear was Esau, who fled by the way, as a Bear robb'd of her whelps, and came to slay the mother with the children. And the Lion hath shamefastnes, but the Bear hath no shamefastnes.*

**V.7. companies]** or camps: the word used before, in ver. 2.

**V.8. smite]** that is slay (or kill) it: as *Gen. 14.17.* So after, ver. 11. *sl. escape]* Hebr. shall be escaping, or shall have evasion: the Greek faith, shall be saved.

**V.9. will doe thee good]** or, will doe wel with thee: thus Iakob understood the promise,

mise, <sup>¶</sup>wilbe with thee : Gen. 31. 3. So after  
in vers. 12.

10 Ver. 10. <sup>¶</sup>lef] to weet in worth, that is, am  
unworthy all (or any) of the mercies. So the  
Chaldee translatheth, *Leſſe are my deſerts,*  
*then all the mer‐cies and all the be‐ne‐fits,* which  
thou haſt doon to thy ſer‐vant. <sup>with my</sup>  
ſtaff.] That is, having nothing els; the Chal‐  
dee expounds it, *my ſelf alone.*

11 Ver. 11. mother with the ſonns] in Greek,  
and the mother with the children : (or upon  
them.) It meaneth great crueltie, in  
ſparing none, as *Hof.* 10. 14. For ſmitie,  
the Chaldee translatheth *kill me.*

12 Ver. 12. doing good &c.] that is, ¶ will  
ſurely doe thee good. ¶ that is, make  
thy ſeed; lee this promife, *Gen.* 28. 14.

13 Ver. 13. came into his hand] that is, ſuch  
as he had, and could ſend for the preſent. And  
it was a rich gift; of five hundred and fi‐  
fie beaſts, of ſundry forteſ, for ſore. A  
maſs gift, maketh room for him; and bringeth  
him before great men: *Prov.* 18. 16.

14 Ver. 15. young-ones] or colts: in Hebrew  
ſonns; *Gen.* 18. 7.

16 Ver. 16. every herd] or drove. Hebr. herd  
herd: ſee the like phrase, in *Gen.* 14. 10.

¶ herd] Hebr. & between herd. This  
was doon, that by diſtant ſpacis, the heat  
of Elafs rage might be abated, v. 20.

17 Ver. 17. is behind] or, as the Chaldee ex‐  
plains it, commeth after us. appeareſ his  
face] or cover (& pacify, his face); that is, his  
anger, as the Chaldee interpreth it; for  
anger (as favour) appeareth in the face. See  
the like in *Lev.* 20. 6. *Pſal.* 21. 10. And ap‐  
peareſ, is the word ſo often ued in the  
law, for covering or taking away offenſes,  
and for pacifying the anger by gifts, and  
making atonement: *Exod.* 29. 36. *Levit.* 1.  
4. ¶ v. 4. & v. 26. ¶ v. 6. 10. 13. &c.

the preſent] for, a gift in ſecret pacifyeth an‐  
ger, *Pſal.* 21. 14. my face] that is, favour  
me, & grant my requeſt; *Gen.* 19. 21.

22 Ver. 22. handmaidſ] or bondwomen: the  
Chaldee translatheth them concubines. See  
*Gen.* 35. 22. the foord] or the paſſage:  
to the Greek ſayth the paſſage of Iacob. A  
river mentioned alſo in *Deut.* 2. 37. & 3. 16.

24 Ver. 24. wratſled] or combated, by taking  
hold one of another. A peculiare word,  
not ued but in this hiftorie. It figureth  
the ſpirituall wratſling, ſtrift and conſiſt  
of the children of God; *Phil.* 1. 27. *Ephe.* 6.  
12. *Rom.* 15. 30. *Heb.* 10. 32. <sup>¶ man]</sup>  
called after, and by the Prophet Hofee,  
God, and an Angel, v. 28. 30. *Hof.* 12. 3. 4. It  
was therfore Chrift, appearing in the form  
of a man, (as before to Abraham, *Gen.* 18.  
2. 22.) the Angel that redemeed Iacob from  
all evill, *Gen.* 48. 16. God wratſleth with  
men, by tentations; and we with him, by  
prayers and tears, as Iacob now alſo did  
for he wept & made ſupplication unto him,  
*Hof.* 12. 4. *Rom.* 15. 30. and Chrift playeth in  
the earth, and hath his dolytes with the ſonns  
of Adam, *Prov.* 8. 31. And the ancient Jew  
with Rabbines acknowledgēd this Angel to  
be Chrift: Our Doctors of bleſſed memo‐  
ry (ayth R. D. Kimchi, on *Hof.* 12. 4.) have ſayd,  
this Angel was Michael; and of him he ſayth,  
(*Gen.* 48. 6.) the Angel that redemeed me from  
all evill. Michael, is Chrift the Archangel,  
*Dan.* 10. 21. *Inde.* 9. *Revel.* 12. 7. Later Rab‐  
binē dooſeign, that this was Eiaſus An‐  
gel, who ſought to hinder Iacob; but Ia‐  
cob himſelf refuteſt this, v. 30.

the riſing up of the morning] or ascending of  
the day dawning, that is, till the break of the  
day. So v. 26. A phrase much like the look‐  
ing forth of the morning, wherof ſee *Gen.* 44.  
63. *Exod.* 14. 27. This time, in the night,  
& the continuance of it, ſetteth forth the  
greatnes of this tentation. So Abrams vi‐  
ſion was in the night, *Gen.* 15. 12. 17. And  
the night, is figuratively the time of trou‐  
bles, fears and dangers: *Job.* 36. 20. *Song.* 3. 8.  
& 5. 2. *Pſal.* 91. 5.

Ver. 25. he] that is, the man (the Angel)  
prevayled not. For faith prevayleth even  
over Chrift himſelf, as in *Mat.* 15. 22. 24.  
27. 28. touched] and ſo did him the  
hollow place wherin the hucklebone mo‐  
veſt. Which being ſo hard a place for  
man to come unto, Iacob by this touch,  
perceived he was no ordinary man, with  
whom he wratſled. was out of joyns] or,  
hung loofe; the Greek translatheth, was  
benummed.

benummed. This was to humble Iacob the  
conqueror, that he ſhould not be exal‐  
ted out of measure, as 2. *Cor.* 12. 7, and to  
teach him that he could not overcomē  
the troubles in the world, without ſorrow  
and paine unto his fleſh; by the hand and  
work of God.

26 Ver. 26. let me goe] or, ſend me away: the  
Angell craveth to be diſmiffed from Iacob,  
and to give him the victorie, who held  
him fail, and gave not over, though hee  
had hurt him; for when Gods people are  
weak, then are they ſtrong, 2. *Cor.* 12. 10.  
Thus God ſayd to Moſes, Let me alone:  
*Exod.* 32. 10. and men by zealous prayer,  
are ſayd to take hold on God; *Eſa.* 64. 7.

rifeth up] or ascendeth: and ſo would re‐  
veale more cleerly what manner of one  
he was that wratſled with Iacob: but hee  
would not yet have his glory manifested,  
for hee dwelleth in the darke cloud, 2. *Chron.*  
6. 1, and in the light that none can attaine unto  
1. *Tim.* 6. 16. Besides, as the night ſignifieth  
the time of afflictions; ſo the day is the  
time of deliverance, joy and comfort,  
when our wratſling that have an end, *Eſa.*  
60. 20. will not Iacob perceiving  
him to be a divine perfon, would not let  
him goe without a bl. ſling, for which  
(with the feeling of his own infirmitie)  
he wept and prayed unto him, *Hof.* 12. 4 and in  
all his temptations got a full conqueſt  
through him that loved him, as *Rom.* 8. 37.  
So in *Song.* 3. 4. the ſpouſe of Chrift hol‐  
deth him, and will not let him goe: and ſuch  
impotunacie in prayer, offendeth not,  
but pleaſeth God, *Luk.* 18. 1. - 7. 8.

Ver. 28. any more] meaning, not Iakob  
only, or not ſo much as Iſrael: for he and  
his poſterity, are often in the Scripture  
called Iacob, but much more often Iſrael.  
This change of name, ſignifieth a change  
& more excellency of his eſtate, as in Ab‐  
rahams before, ſee *Gen.* 17. 5. 15. *Eſa.* 62. 2.

Iſrael] that is, one that hath princely power  
with God, as the words following doe mani‐  
festo. He had both his names given him  
of ſtriving and wratſling; but the firſt, Ia‐  
cob was at his birth, where hee ſrove to

be the firſtborn, but prevailed not till af‐  
terward, *Gen.* 25. 26. & 27. 36. this latter is  
upon victorie prevayling with God and  
men. This new name, God giveth him  
the ſecond time, *Gen.* 35. 10. Hereupon  
the Church, when ſpeech is of her infir‐  
mity, is often caſtled Iacob, and when her  
glory and valour is ſigned, ſhe is caſtled  
Iſrael, as throughout the Scriptures may  
be obſerved. See *Amos* 7. 5. 8. *Eſa.* 41. 14.  
*Gal.* 6. 16. as a prince-haſt thou power] or,  
thou haſt behaved thy ſelf princely, haſt had  
princely power, or got the princedom & domi‐  
nion. The Greek translatheth, haſt been‐  
strong, or prevailed-with-power. The Chal‐  
dee thus, for thou art a prince before the Lord,  
and with men, with God] or with the  
gods, that is, the Angels, as the v ord ſome‐  
time ſignifyeth, (*Pſal.* 8. 6. ſo interpreted  
by the Apostle, *Heb.* 2. 7.) But the Greek  
translatheth it with God; and the Prophet  
with both words, Hee had princely power  
with God, he had princely power over the  
Angel, *Hof.* 12. 3. 4. with me] as with *Eſau*,  
*Gen.* 25. 31. & 27. 36. and with *Laban*, *Gen.*  
31. Thus was hee confirmed againſt the  
feare of his brother, which now diſtrefed  
him, v. 7.

29 Ver. 29. Wherefore] This was a refuſall  
to tell it; as the like was in *Judg.* 13. 17. 18.  
The Greek here addeth, wherefore thus ask‐  
eft thou my name which is myrvelous?

blessed him] ſo granting Iacob's firſt re‐  
quelt, v. 26, confirming the former bleſſings  
given him, *Gen.* 27. 28. & 28. 3. 4. and  
comforting him againſt the hure in his  
thigh, v. 25. God ſo ſhewing himſelfe, the  
lifter and the healer, *Heb.* 6. 1.

30 Ver. 30. Peniel] and Peniel, v. 31. & after  
the Greek pronunciation Phanocel; that  
is, The face of God; the Greek expound's it,  
the ſhape of God: the reaſon whereo tol‐  
loweth. This memoriall of Gods mercy,  
Iacob thankfully ſet upon the place. So  
before in *Gen.* 28. 19. In this place ſet‐  
ward a citie and towr, was builded, *Judg.*  
8. 8. 17. It was about 40 miles diſtant from  
Ierufalem. God] the Chaldee translatheth it,  
the Angell of the Lord.

face i. face] that is, after a manifest manner: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with face to face, Deut. 34. 10. Exod. 33. 11. But as touching the proper being of God, no man can see his face, & live; Exod. 33. 20. 23. [soul is delivered] namely, from death; which the godly feared when they saw visions of God, being private to their great weakness and unworthiness; Judg. 13. 22. & 6. 22.

31 Ver. 31. arose unto him] as the son of righteousness[Christ] & further to them that bear the name of God, Mat. 4. 2. Contrarywise, the sin of the wicked, goeth down while it is yet day, Jer. 15. 9. Amos 8. 9. See Gen. 19. 23. The Gr. tranlateth, The sin arose, when the shape (or appearance) of God passed away. baled] which signifieth infirmitie, which the best doe bewray in their tentations and wrallings with God. 2. Cor. 12. 7. 9. Psa. 35. 15. & 38. 18.

Ver. 32. eat not] or, shall not, (may not) eat, For it seemeth to be a law set of God, that as the halting upon this thigh, figured our infirmitie; so the absteynence from the eating of that synew; should figure our mortification, and ableying from evill. The Hebrew doctors say, Iakobs synew being touched, became like the fat of a dead thing: therefore it is unlawfull for the sons of Israel to eat of the synew &c. Pirkei R. Eliez. ch. 37. that shrank] or, that was removed; or, forgate his place. The Greek translater, the synew that was benummed. By the Hebrew canons, they were bound to absteyn from eating this synew, both within the land (of Israel) and without the land, in common meates, and in holy: in cattell and in wilde beast; in the right thigh (of the beast) & in the left. But not in fowles, because they have no bellow (in the thigh;) And who so eateth of the synew that shrank, the quantity of an Olive, is beaten with 40 stripes. Talmud, Bab. in Cholm. ch. 7 and Mammon in treat. of Forbidden meates, ch. 8. Therefore the Jewes, are carefull to cut away, out of all bealls which they kill and eat, this synew, with all the brachess of it underneath, and the

muscle of flesh wherin they are, to more assurance. Also in their sacrifices, when the members of the burnt offering were cut in peeces, & salted; then all the peeces were laid upon the Altar: and they took out the shank that shrank, being upon the top of the altar, & threw it upon the ashes, which was in the mid of the altar; layth Mum in Mys. treat. of Offering the sacrifices, ch. 6. S. 4. Among the Hebrews also, that pain in the thigh, wherupon named the Sciatica: is by them called Gahannahsheb, that is, The synew that shrank.

## C H A P. XXXIII.

1. Iakob goeth before his synew & boweth unto Esau seven times. 4. the names of Iakob & Esau at their meeting. 6. Iakobs wives & children bow unto Esau. 10. With much trea-  
trey, he receiveth Iakobs present. 11. Offereth to accompany Iakob, but he conserueth modestly refused. 17. Iakob cometh to Succoth. 18. At the city of Sechem he buyeth a fed, and buildeth an altar, called El-Elohe-  
one-Iakob.

1 And Iakob, lifted up his eyes; & saw, and behold Esau came; and with him, four hundred men: & he divided the children, unto Leah and unto Rachel; and unto the two hand-maids. And he putteth hand-maids, and their children, first: and Leah & her children, after; and Rachel and Joseph, aftermost. And he, passed over before them: & bowed himselfe to the ground, seven times; until he came-neer, to his brother. And Esau ran to meet him, and imbraced him; and fell on his neck; and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and said, who are these, with thee? and he said, The children, which God hath graciously given to thy servant. And the hand-maids came-neer, they and their children; and

1 and bowed-themselves. And Leah also came-neer, and her children, and they bowed-themselves: and after, came Joseph neer, and Rachel, & they bowed themselves. And he said, what meanest thou, by al this company, which I met? And he said, to find grace, in the eyes of my Lord. And Esau said, I have much: my brother, let that which is thine, be thine. And Iakob said; Nay I pray the, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wouldest please wth me. Take I pray thee my blessing, which is brought to thee; because God hath dealt graciously wth me, and because I have all: and he urged him, and he took it. 11 And he said, let us take our journey and goe: and I will goe before thee. 12 And he said unto him, my lord knoweth, that the children are tender; and the flocks & herds, are with yong with me: and if they overdrive them one day, then all the flocks will dye. Let my lord, I pray the, pass over before his servant: & I will lead-on softly, according to the foot of the wwork which is before me, and to the foot of the children; until I come unto my Lord, to Seir. And Esau said; Let me appoint I pray thee with thee, some of the folk wwhich are with me: & he said, wherefore is this? let me find grace, in the eyes of my lord. And Esau returned, in that day, on his way, to Seir. And Iakob, journeyed to Succoth; and built him a house: & made booches, for his cattell; therefore, he called the name of the place,

18 Succoth.

And Iakob came safe, to the citie of Sechem; wwhich is, in the land of Canaan; wvhich he came, from Padan Aram: and he encamped, before the citie. And he bought a parcel of a feild, where he had stretched-out his tent; at the hand of the sones of Hamor, the father of Sechem: for an hundred lambs. And he set-up there, an altar: & called it, El-Elohe-Israel.

Annotations.

1 H And maids] in the Chaldee, concubines. So one of them is called, Gen. 35. 22.

3 Ver 3. seven] this may be taken for many times: as, the barren habborn seven, that is, many, 1. Sam. 2. 5. seven (that is, many) abominations are in the hateful mans hart, Psa. 26. 25. and sundry the like. Here Iakob dooth that himself, which God promised should be doon unto him, Gen. 27. 29. But humilitie goeth before honour. And is noted by the Hebrew D. Elors, as a decree of God, that Esau should be ruler over Iakob, in this world; and Iakob ruler over Esau, in the world to come. Pirkei R. Eliez. c. 37.

4 Ver. 4. kyssed him] These were signes of Esaus aff. Etions changed from his former hatred, Gen. 27. 41. Luk. 15. 20. and of Iakobs prayvling with men, as he had with God, Gen. 32. 28. for his wyes pleasing the Lord, he made his enemies at peace with him, Prov. 16. 7. Thertothe word kyss'd is extraordinarily noted in the Hebrew with three pricks over it, as leading the reader to obserue well this matter In the words following the Greek addeth, thy wept bo be.

8 Ver. 8. what meanest thou] Hebr. what is there? company] or, camp, the drove, tent before, Gen. 32. 16. to find] that is, that I may find: the Greek xplyneth

it, that thy servant may find grace.

Ver. 9. much] Hereby it may mean, yea, or, a great deal: the Greek translatheth it, many things. Iacob in v. 11. speaketh more freely. I have all things. Thus Esau had received his blessing; Gen. 27. 39. be thine] that is, keep it to thyself: or, (as the Chaldee explyneth it,) much good doo ut thee, that which thou hast.

Ver. 10. therefore] or, because: as this word signifieth in Gen. 38. 26. face of God] this is, honourable, and comfortable. The Chaldee for God. Esau translateth Princes: as the word Prince, a signall hech, Psal. 82. pleased; or, thou hast favourably accepted me.

Ver. 11. blessing] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberal hart give unto thee. Hereupon the scripture often useth a blessing for a bounteous gift, or liberality, 1. Sam. 25. 27. & 30. 26. 2. Kgs. 5. 15. and so the Apostle useth it, in 2. Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, the present. [all] that is, yea, of all: the Greek turneth it plurally, all things. A more full acknowledgment and contention then Esau, who sayd he had much, v. 9.

he took it] Iacob herein had the pre-eminence, for it was more blessed to give, than to receive. Ab. 20. 35. and Abram would not be intryned by the king of Sojour, Gen. 14. 23. The Hebrew doctours in Bush rabbish here say, that all the gifts which Iacob gave to Esau, the kings of the world shall reftre unto the King Christ; as Psal. 72. 10.

Ver. 12. & goest] meaning unto Simeon, where he would lovingly entercyn his brother, and gratify his kindness. By Iakob himself in v. 14. it seemeth he did so understand him.

Ver. 13. with yong] or giving suck, as the Chaldee translatheth. The Hebreu may imply both; as 1. Sam. 6. 7.

Ver. 14. will lead-on] or, will gently lead. As Iacob here with his flock, so Christ the good Shepherd, is prophesied to deale with his people, Eze. 40. 11.

the foot of the work] that is, the pace of the cattell, as they are able to goe: called a work, because about them his labour was employed. So in Exod. 22. 8. Thus Chusif preached as men were able to hear, Mark. 4. 33. & so did his Apostles, becoming weak to the weak, 1. Cor. 3. 2. and 9. 22. Rom. 15. 1. For foot, the Greek translatheth likewise.

Ver. 15. appoint] or set, and consequently leave, as the Greek and Chaldee doe translath. So in Exod. 10. 24. [le]t me find grace] that is, grant my desire, and leave none. So to find grace, is to have a request granted. Gen. 34. 11. & 47. 25. 1. Sam. 2. 8. Or, as the Greek translatheth, it is yong that I have found grace, as being a thankful resfull: and so the Hebrew phraseth elsewhere to import, as in Ruth. 2. 13. 2. Sam. 16. 4.

V. 17. an house] in Greek houses: they were cottages for present use; for he stayed not there long. Succoth] that is, booths, or tents: hereof the place had the name, & so the cite that was after there builded, was called Succoth, Judg. 8. 15. 16. Likewise the place whither Iakob sojourned first came, after they went out of Egypt, was called Succoth, Exod. 12. 37. and in memoriall of their dwelling in booths, God appointed a yearly feast for all the people, called the feast of Succoth; that is, of booths or tents, made of green boughes of trees, wherein they dwelt seven dayes in a yere, Lev. 23. 34. & 42. 43.

V. 18. came] or came in peace, sownd, & whole, he and all that he had; having got the victorie over all troubles & dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebreu Salem is so interpreted here by the Chaldee paraphrase, sace, or sound; but the Greek makeith it the name of a place, to Sechem the cite of the Sichimites: Howbeit we find elsewhere no mention of such a citie. Yet if so it be understood, it is an other then that Salem where M. Ichis. d. k. reigned, Gen. 14. 18. which was Ierusalem; from whence this Salem was 40. miles distant. In Iohu. 3. 23. three

there is mention of a Saleim by Enon, where Iohn baptiseth, which is thought to be that Saalem spoken of in 1. Sam. 9. 4.

Sechem] or Sycem, as in Greek it is called Act. 7. 16. called also Sibar, Job. 44.

Paaan] Siam] or Mesopotamia of Syria, as the Greek hath it. See Gen. 25. 20. encamped] pitched his tents.

Ver. 19. he bought] yet was that land given of God to him & his fathers, Gen. 12. 6. 7. but he was a pilgrim on it, as were they Heb. 11. 9. and in hope of that promise in time to be fulfilled, he purchased this field, as Jeremie bought a field, for like signification see 31. 9. 15. After, it became the portion of Ioseph & his children, fol. 4. 32. Hamor] or Emmor, as it is written Act. 7. 16. in H. brue Cham.

100. ambs] to the Greek and Chaldee both translath the word. Others think they were pieces of money, on which the images of lambs were stamped. So in Ios. 24. 22. Job. 42. 11. It hath been an ancient custome in many nations, to buy and sell, not only for money, but by exchange of one thing for another, as among the Greeks, Homer, Iliad. 8.

V. 20. an altar] for thanksgiving to God, as his fathers had done Gen. 12. 7. and 13. 18. &c.

[El Elohe Israel] that is, God the God of Israel: so named, as a testimoniall of his faith, and a memoriall of the mercie of God, who gave him that new name: Gen. 32. 28. The like Moses did, Exo. 17. 15. calling his altar, Jeboab Nissi. The Greek here translatheth, he calid upon the God of Israel: also the Chaldee, he sacrificed upon it, before God the God of Israel. About this time, fell out the departure of Iudah from his brethren, & mariage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the annotations there.

#### CHAP. XXXIV.

1. Dinah Iakobs daughter is ravished by Sechem 4. He sueth to marie her. 8. Hamor his father soloweth the suit. 13. Iakobs sons offer the condition of Circumcision to the Sechemites.

20. Hamor and Sechem perswade them to accept it. 25. The sonns of Iakob upon that advantage, slay them, 27. and spoile their citie. 30. Iakob for it, reproveth Simon and Levi.

1. Nd Dinah the daughter of Le-  
A nah, which she bare unto Iakob: went out, to see the daughters of the land. And Sechem the son of Hamor, the Evite, prince of the land, saw her: and hee took her, & lay with her, and humbled her. And his soule cleave unto Dinah the daughter of Iakob: & he loved the damsel, & spake to the hart of the damsel. And Sechem sayd, unto Ha nor his father, saying: Take me this mayd, to wife.

2. And Iakob heard, that he had defiled Dinah his daughter; and his sonns, were with his cattell, in the feild: and Iakob held his peace, untill they were come. And Hamor the father of Sechem, went out, unto Iakob; to speak with him. And the sonns of Iakob, came out of the feild, whē they heard it; and the men were greived, & they were very wroth: because he had done folly in Israel, in lying with Iakobs daughter; & so, shold not be doen.

3. And Hamor spake with them, saying: Sechem my son, his soule is aff. & d unto your daughter; I pray you give her unto him, to wife. And make ye mariages, with us: give ye your daughters, unto us; and take ye our daughters, unto you. And ye shall dwell, with us: and the land, shalbe before you; dwell and trade you therin, and get firm possessions therin.

4. And Sechem sayd, unto her father & unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely ask

A a 3 of me

of me, dowry and gift; and I will give, according as ye shall lay unto me: and give ye unto me the damsel, to wife. 13 And the sonns of Iakob, answered Sechem, and Hamor his father, with deceipt, and spake: because he had defiled, Dinah their sister. And they sayd unto them, we cannot doo this thing, to give our sister, to a man that hath a superfluous foreskin: for that were a reproch, unto us. Only in this, will we consent unto you: if ye will be as we are, that every male of you be circumcised. Then will we give our daughters unto you; and we will take your daughters, unto us: and we will dwelle with you; and we will become, one people. And if ye will not hearken unto us, to be circumcised: then wil we take our daughter, and we will be gone. And their wyrds were good, in the eyes of Hamor: & in the eyes of Sechem, Hamors son. And the yongman delayed not, to doo the thing; because he had-delyte, in Iakobs daughter: & he was more honourable, then all the house of his father. And Hamor, and Sechem his son, came unto the gate of their citie: and spake unto the men of their citie, saying. These men, they are peaceable with us; therefore let them dwel in the land, & trade therin; for the land, behold a large of spaces, before tiē: let us take their daughters to us, for wives; and let us giv unto them, our daughters. Only in this, will the men consent unto us, for to dwel with us; for to become, one people: if every male among us be circumcised, even as they are circumcised. Their cattell and their substance, and every

beast of theirs, shall not they be ours? only let us consent unto them, and they will dwelle with us. And unto Hamor, and unto Sechem his son, hearkned al that went-out of the gate of his citie: & they were circumcised, every male, all that went-out of the gate of his citie. And it was, in the third day, when they were sore, that two sonns of Iakob, Simeon and Levi, Dinabs brethren; took each man his sword, and came upon the citie in confidence: and they killed, every male. And they kylled Hamor, and Sechem his son, with the edge of the sword: and took Dinah, out of Sechems house, and went-out. The sonns of Iakob, came upon the slayn; and spoyle the citie: because they had defiled, their sister. They took their sheep, and their oxen, and their asses: and that which was in the citie, and that which was in the feild. And all their wealth and al their little-ones, and their wives, they took-captive, and spoyle: and all that was in the houle. And Iakob sayd, to Simeon and to Levi; ye have troubled me; to make me to flink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: & I am few in number; and they will gather themselves together against me, and smite me; and I shalbe destroyed, I and my house. And they sayd: Should he deal with our sister, as with an Harlot.

### Annotations.

**T**He daughters] that is, th women; as Gen. 30.13. Upon what occasion the went to see them, Moses tellet not; the

the Hebrew doctors say, the maidys of Sechem went abroad with timbrels to play &c. *Pirkei R. Eliezer*, ch. 38. and that it was on a solemn feast day, which they kept in that country, Joseph. *Annot. b. 1.* God noteth Dinahs going out, as an occasion of her evil; & after teacheit yong women to be keepers at home, Tit. 2.5. So among the Iewes, virgines were after this, wont to be kept in, 2. *Macab. 3.19.* Dinah was now about 14. yeres of age: Iakobs only daughter.

Ver. 2. *Hamor*] called in Greek, *Emmor.* So in Act 7.16. *Evrite* Hebr. *Chivvite*; see Gen. 10.17. *humbled*] or *af-fieled*, that is, defiled her; ver. 5. for this word is applied only to adulterous and unlawfull copulation; as in Deut. 21.14. & 22.12.29. *Judg. 19.14. 2. Sam. 13.12. 14. Ezek. 22.10.11.*

Ver. 3. *speak to the harlot*] or, as the Greek translitteth, according to the mind of the damsell; that is, kindly on his part, and such things as liked and comforted her; who it seemeth was sorrow full for this injury done her, as Thamar was in like case; 2. *Sam. 13.19.10.* So the Chaldee translitteth, *he speake consolations to the harlot*. A like phrase is used for kind and comfortable speaking; in Gen. 50.21. *Esay 40.2. Hof. 2. 14.* And that wherich in Job. 11.19. is said to comfort them; the Syriak there translitteth, *to speak with their harlot*. So in 1. *Thes. 2.11.*

Ver. 5. *that he*] namely Hamors son, as the Greek translation addeth. *held his peace, or, kept-silence as deaf, concealing his grief, and alwaging it with consideration of Gods chastisement, as other godly men did in their troubles.* *Levit. 10. 3. Psal. 39.10.* Thus Iakob ruling his own spirit, did better then his sonnes that took the citie, v. 27. *Prov. 16. 32.*

Ver. 7. *folly in Israel*] or against Israe: that is, as the Greek and Chaldee doe explain it, a filthy and ignominious fact; on his part, vile, foolish & filthy; and to the Church of God, an ignominie and reproch. Moses writeth this according to the speech

used in his time, when to doe folly in Israel, was meant of wicked acts, done to the scandal of the Church, as Deut. 21.21. *Ios. 7. 15. Judg. 20. 6.* Israe being put for his posterite the *ff-achites*: see Gen. 19.37.

*should not*] the Chaldee addeth, *it was not right (or meet) to be done.* So the Law commandeth there *shalbe no whore of the daughters of Israe*; Deut. 23.17. and whordom should not be named, among the Sainis, *Eph 5.3.*

Ver. 8. *affection*] or, *is fastened, cleaveth:* with desire, love and delight; as this word implyeth the setting of the love upon any, Deut. 21.1.1. & 7.7.

Ver. 10. *before you*] free for you to choose where you like, and to posses it. See Gen. 13.9. & 10.15. The Greek addeth, *broad before you*; as v. 21. *get-sim-possession*] or, *hold your selves as possessors in it.*

Ver. 11.  *finde grace*] and have my request granted: see Gen. 33.15.

Ver. 12. *Ver-y largely ask*] Hebr. *Multiply ye upon me vehemently.* *dowry*] a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, Exod. 12.16.17.

Ver. 13. *and speake to weet, deceiptfully: or, when they speake unto them.*

Ver. 14. *they sayd*] This the Greek referreth to Simeon & Levi, Dinabs brethren. *superfluous*] or, uncircumcised-foreskin; see Gen. 17.11.

Ver. 15. *Only in this*] or, *But with this (condition.)* The Greek translitteth, *In this wee will be like unto you*: so in v. 21. where the Greek addeth the word *Only.* *circumcised*] cut in the flesh; see Gen. 17.10. And here in was there *deceit*, pretending to have them like themselves in religion & polities; intending, when they were sick of their circumcising, to kill them, v. 21.

Ver. 18. *good*] that is (as the Gr. hath) *pleasing.*

Ver. 20. *the gate*] where the publick assembly of the citizens used to be, for all matters of the common wealth, for justice & judgment, and the like. See Deut. 17.5. & 22.15.24. & 25.7. Ruth 4.1.11.

Ver. 21.

21 V. 21. large of spaces] Hebr. of hands, meaning large and spacious; or roomy enough.  
 23 V. 23. consent] the Greek translatch, bee like unto them in this.  
 24 Ver. 24. went out] that is, dwelt and conversed there; see Gen. 13. 10. were circumcised] which being done without the knowledge and faith of God, was a profanation of this seal of the righteousness of faith, (Rom 4. 11.) and was not let goe unpunished of God, ver. 25.

25 Ver. 25. were sore] with the wound of circumcision, which (as other wounds) was most sore on the 3. day; as the Chaldee translatcheth, when their paines were strongest upon them. in confidence] that is, confidently, boldly; and securely or safely, (as the Gr. translatcheth,) because the vyounded men could not resist them. The Chaldee referreth this to the citie which dwelt security, as Judge. 18. 7. So it noteth both the boldnes of Iakobs sons, and security of the Sechemites.

26 Ver. 26. edge] Hebr. mouth of the sword. These things were done without Iakobs knowledge or consent, Gen. 49. 6.

27 Ver. 27. The sons] the other brethren, besides Sim. on and Levi, ver. 25. they had] that is, one of them (Sehem) had; and the other repressed it not. So in Israel, the fact of one man, was sometime imputed to the general; 10. 7. 1. 11. 12. & 22. 20. Exod. 2. 14. compared with Act. 7. 27. 35. And because all nations were bound to punish malefactors, (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write, that for this the men of Sechem were guilty of death, because Sehem committed rape; and they saw and knew it, and did not judge him for it. Maimony, in Misn. treat. of Kings ch. 9. S. 14.

28 Ver. 28. wealth] or power. The word comprehendeth all wherin a mans power and strength consisteth; not only strength in body, but help by others, as an army of men, 1 Sam. 1. 26. and riches, which many make their strength, and whereby men are enabled to doe much, Prov. 10. 15. but are in deed gotten by the power of God. Deut. 8. 17. 19. Psal. 62. 11. & 73. 12. The

Greek in this place translatcheth it bodies, (which feemeth to meane servants, as in Rev. 18. 13.) the Chaldee, riches.

little-ones] The wvord being of the singular number, meaneth generally the multitude of little children, male & female, Num. 31. 17. 18. in the house] that is in any house; therefore the Greek translatcheth, in the houses.

30 Ver. 30. troubled me] This wvord meaneth not only disquietnes of mind, but danger also to be destroyed, by thole with whom he lived before in peace, the Greek translatcheth, yee have made me odious. So Achan troubled Israel, and was himself troubled, that is, destroyed; see 7. 6. 18 & 7. 25. and Pro. 1. 6. 27. where it is oppoled to life. For this fact of theirs, Iakob deprived these his two sonsnes of the birthright, which else they might have enjoyed, Gen. 49. 5. - 7. that in them the proverb was fulfilled, he that troubleth his own house shall inheriu the wind. Pro. 11. 29. to stink] that is, to be loathsome, & as the Chalde, explaineth put enemy between me & the people. The like is spoke in 1. Sam. 13. 4. & 27. 12. 1. Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. you have made our favour to stink. few in number] to the Greek translatcheth it; the Hebreu is, meliti mispar, men of number, and the Chaldee, a people of number, that is, easily numbered, a few, a small company; as the phrase is explained in Deut. 1. 6. 5. men of fewnes, that is, a few men. So in Deut. 4. 27. Ier. 44. 28. The contrary is, without number, when many is meant, 2. Chron. 12. 3. my house] the Chaldee addeth, the men of my house.

Ver. 31. Should he deal] or, doe? A stubborn answere, wytherby they sought to defend their fact, which Iakob, upon his death-bed cursed, Gen. 49. 7. Harlo] In the Hebreu Zonah, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signifie the stout & big wvords of these young men to their father? So a little letter is used before, in Gen. 23. 2. to signifie moderation wvithout excesse in Abrahams weeping.

CHAP.

3 And Deborah Rebekahs nurse dyed and she was buried, beneath Bethel, under an oke; and he called the name of it, The oke of weeping.

4 And God appeared unto Iakob, agayn; when he was come, out of Padan Aram: and blessed him. And God sayd unto him, thy name (hath been) Iakob: thy name shall not be called any more Iakob, but Israell shalbe thy name; and he called his name, Israell. And God sayd unto him, I am God almighty, be thou fruitful and multiply; a nation, and an assemblie of nations, shalbe of thee: and kings, shall come out of thy loines. And the land, which I gave to Abraham & to Ishaak, to thee will I give it: and to thy seed after thee, will I give the land.

5 And God, went up from him: in the place, where he spake with him. And Iakob set up a pillar, in the place where he spake with him, a pillar of stone; and he powred out a drink offering theron: and he powred oil theron. And Iakob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and ther was yet a litle pece of ground, to come to Ephrath: and Rachel bare a child, & had hard child-birth. And it was, when she was in her hard child birth: that the midwife sayd unto her, fear not, for thou shalt have this son also. And it was, when her soule was departing, for she dyed; that she called his name, Ben-oni but his father called him Ben-jamin.

6 And Rachel dyed: & she was buried, in the way to Ephrath, that is, Beth-lehem. And Iakob set up a pillar, upon her grave: that is, the pillar of Rachel's

B b

Rachel's

21 Rachel's grave, unto this day. And Israel journeyed: & he stretched-out his tent, beyond the tower of Geder. 22 And it was, when Israel dwelt in that land, that Ruben went, and lay with Bilhah, his fathers concubine: & Israel heard it:

23 And the sons of Iakob were twelve. The sons of Leah; Ruben, Iakobs firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel; Joseph, & Benjamin. And the sons of Bilhah, Rachels handmaid; Dan, and Naphtali. And the sons of Zilpah, Leahs handmaid; Gad and Aser: these, are the sons of Iakob; which were born to him, in Padan Aram. And Iakob came unto Isaak his father; to Mamre, to the city of Arba: that is Chebron; vvhence Abraham and Isaak, had so-journed. And the dayes of Isaak, were: an hundred yeres, and four-score yeres. And Isaak gave-up the ghost, and dyed, and was gathered unto his peoples; an old man, and full of dayes: and Esau & Iakob his sons, buried him.

## Annotations.

**B**eiel] that is Gods house; a place distant from Sechem, about 30. English miles, southward of it; see Gen. 28.11-19. **an altar**] that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, & strengthen thy faith, against thy present fears; Gen. 28.20.22. & 31.13. & 34.30.

Ver. 2. **his house**] the folk of his house, whō he carefully clefeth of idols, which have no agreement with the house of God, 2. Cor. 6.16 and informest in Gods wayes, as did other saints, Gen. 18.19. 20.15.

with him] this may be meant of the captivated Sechemites, Gen. 34.29.

**strange Gods**] or strangers Gods: the Hebrew signifieth either Gods of alienation, that is, alien or strange Gods, as the Greek explymeth it; or Gods of the alien, that is, of a stranger, or strange nation, and so the Chaldee turneth it. **Idols** or erroneous Gods of the peoples. By these strange Gods are meant **idols**, **images**, or representations of God as appeareth by v. 4. So those which are called the Philistines Gods, which David burned, 2. Chron. 14.12. are by another Prophet sayd to be their **gods**, in 2 Sam. 5.21. **anong you**] cyther prily brought from Labans houle, whence Rachel had stollen her fathers Gods, Gen 31.19. or lately taken from, and come with the captive Sechemites, which were idolatres. After this example, Iosuah, Samuel and others, purged the church of idols, when by re-pentance and faith, they turned and were reconciled to the Lord, 1. 10. 24.23. 2 Sam. 7. 3.4. Judg. 10.16.

**clese**] or purify, which outwardly was (according to the law) by wassing in water, and other carnall rites, Levit. 14.13. Num. 31.23. inwardly, by the grace & spirit of God, Psal. 51.4. 12. Ezek. 36.25. Heb. 10.22. It behoveth all, to take heed to their feet, when they goe to the house of God, that they give not the sacrifice of fooles; Eccles. 5.1. **garments**] another sign of renewing by faith and re-pentance: for when men came before God, their garments were either changed if they were unclean, 2. Sam. 12.20. or otherwise, wasshed, Exod. 19.10. - 14. Lev. 15.13. So are we exhorted to clese our selves, from all filthyness of the flesh and spirit, 2. Cor. 7.1. & to have even the garment spottet by the flesh, Jude, v.23. From this practise of Iakob the Hebrew doctors have gathered a pollution by Idols; saying: **Idols dole desile**, by the doctrine of the Scribes, and it is closely signified in the law, (Gen. 31.17.) put away the strange Gods that are among you, and clese yourselues, and change your garments. And therin are four principall uncleaneesses; by the Idol it self, and by

the ministeriall instruments thereof, & by the oblation offered thereto, & by the wine that is poured unto it. And they desile men and vessels, by touching them &c. Deut. 7.26. Esaie. 30.21. Psal. 106. 28. Deut. 32. 38. Mammon in Mys. tom. 3, in Aboth Hatimoth, chap. 6. 8. &c.

Ver. 3. **answered me**] the Chaldee translateth, received my prayer, in the time of my distress, **whose word** was my help in the way which I have gone. Gods answering of his people, is when by word or work, he graunteth their request: as he is layd to answer by fyre, when by such a sign he testiflyeth his approbation, 1. Kug. 18.24. so he answereth by giving men his blessings, Esaie. 41.17. 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare hearing, as Esaie. 30.19. when he heareth thee, he will answer thee. So here Iakob calleth the vision & oracle of God, (Gen. 28.12. 13. &c.) his answer.

Ver. 4. **earring**] idolatrous jewels, and superstitious monuments, which are to be abolished as well as idols; and which may easily be turned into Idols themselves. Hos. 3.13. Judg. 8.24-27. Deut. 7.25. & 12.2. 3. Exod. 32. 3. 4. So by the Hebrew canons, it is commanded (they say) in Deut. 12.2. 3. 10. destroy **dolatrie**, and the ministerial instruments thereof, and whatsoever is made for the same. And it is forbidden (by Deut. 7.26.) to have any use (or profit) by any of these things. Mammon treat. of **dolatrie**, ch. 7. 8. 1. 2. **the oke**] or, as the Greek & Chaldee doe translate it, the Terebinth, (or Turpentine tree,) the tree under which afterwards Iosua sett up a stone for a witness, when having clented the people of their idols, he made a covenant with them and gave them a law in Sechem, 20.24.25. 26. There also he hid them from the knowledge of his familie, under an **oke**, that they might not easily be found: **okes** and other trees being consecrated in those times to religious uses, and therfore stood long unfell'd. Deut. 12.2. see Gen. 21.33. Under such also, they somtimes buried the dead, as after in v. 8. The Greek version here addeth, Iakob hid them under the Terebinth tree in Sechem, &

abolished them unto this day.

Ver. 5. **they journeyed**] the Greek explaineth it, **And Israel removed from Sechem.**

**terroure of God**] that is, a mighty terroure of God upon the cities. The Chaldee layth a terroure from before the Lord. Otherweise all the cities round about, would & easly might have destroyed Iakobs familiie, for the massacre done at Sechem.

Ver. 7. **El Bethel**] that is, the God of Bethel before he calld it Bethel that is Gods house, Gen. 28.19. now for addition of graces to God, he addeth to the name, calling the place God, figuratively, as being his house. The like is in Exod. 17.15. **was revealed**]

or, were reveled, that is, did appear in more manifest sort. Here againe a word pl.urall, is joynd with the name of God, to signify the mystrie of the Trinitie in the unitie of the godhead; see the notes on Gen. 20. 13. The Greek translath it singularly, **was reveld** (or did appear) : so also dooth the Chaldee, save that for God, it sayth, the Angel of God.

Ver. 8. **nat[er]e**] sent with her from her latthers house, Gen. 24. 59. How she came to be in Iakobs familie, is uncertain: the Jewes say, she was sent to call Iakob home, as was promised in Gen. 27.45. She might also come thither upon other occasion, after Rebekahs death.

**The oke of weeping**] Hebr. **Alon Bachim**: this name sheweth his greif, for the death of this matron; the place also being the fatest and most honourable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for **Oke**, translath; the **Plaine** (or **Vally**) of weeping. But the Greek turneth it an **Oke**; & to dooth the **funerall** **Thar-gum**. See also Gen. 12.6.

Ver. 9. **a syne**] the Greek addeth, in Lux: where he had appeared to him, beside,

Gen. 18.11. 12. 19. V. 10. **ff. ad**] the haime given him before of the Angel, is here agayn given and confirmed of God; for the strengthing of Iakobs faith, and assurance of Gods grace unto him. See Gen. 32.48.

Ver. 11. *Amighty* or *Asufficient*: &c Gen. 17. 1. The Greek translath it, *thy God, an assembly* or *companie*; *church of nations*: the Chaldee sayth, *an assembly of tribes*. Here God confirmeth the blessing given to Iacob by his father Isaac: and amplifieth it, see Gen. 28.3. & 43.4.

*Kings* the Chaldee addeth, *that shall rule over the peoples*: thus God giveth him the blessing of Abraham, Gen. 28.4. & 17.6.

Ver. 12. *and* or, *that v to thy seed*: see Gen. 13.15. The Chaldee excludeth it, *& to thy sonnes*; the Greek addeth through their generations.

Ver. 13. *God*: the Chaldee sayth, *the glory of the Lord*: meaning the vision which now appeared unto Iacob. See Gen. 17.22.

Ver. 14. *set up*: he had done before, and now repeateth it: or as is likely, being ruined, he new repayreth it, see Gen. 28.18. *drink offering* or, *a powdered-offering*, *an effusion*: usually called a drink-offering because it was only of liquous or moist things, as the *Minchah* or *meat-offering* was of dry. And this *drink offering* by the law of God, was of wine or *Sekar*, Exod. 2.9. 40. Num. 28.7. among the heathens sometime of blood, Psal. 16.4. *oil* to consecrate it. See Gen. 2.18.

Ver. 15. *Bethel* that is, *Gods house*: see Gen. 28.19. Thus he renewed the memoriall of his faith & thankfulness to God, as God did before of his promises to him, v. 10.11.12.

Ver. 16. *they journeyed*] the Greek version addeth, *Iacob journeyed from Bethel, & puched his tent beyond the tower of Gader*: borrowing these words from the 21. verse. *a little-peeces*: for about a mile, as the Chaldee paraphrase explaineth it. This word is so used also in Gen. 48.7. 2. Kings. 5.19. and not elsewhere.

*Ephrath*: a town called usually *Bethlehem*, that is, *The house of bread*: v. 19. Some think it to have the name *Ephrath* of Caleb's wife, so called, 1. Chron. 2. 19. 24. It hath both names in Mic. 5. 2. *Bethlehem Ephrath*: there Christ was born, Mat. 2. 1. *the bread of God that came from heaven*, Job. 6.3.3. *had hard childe*

*birth*] Hebr. *she was hard in her child-bearing*: that is, had sore and painful labour. According to the chaldaic leyd on Eve and her daughters, Gen. 3. 16. It is daily to be seen, & the Philosopher obserueth it, *that no creature suffereth such strong paines in travell*; *as woman doeth*; (*Arisot. de Animal. l.7.*) notwithstanding she shalbe saved in child-bearing, if they continuo in faith: &c. 1. Tim. 2. 15.

Ver. 17. *midwife*] named in Hebrew, of helping the woman in child birth: so Exod. 1. 15. 16. *thou shalt have* or, *this also* (*shalbe*) *to thee*, a son: as Joseph before was. And this was according to Rachels desire; see Gen. 30. 24.

Ver. 18. *departing*] or *going-out*, from the body, to God that gave it, as Ezecl. 12. 7. Psal. 146. 4. This sheweth the Soule of man, to be a spiritual immortal substance, distinct from the body. The he mensacknowledged this, saying, *that death is nothing els, but the departing of the soule from the body*, Arisot. in his book of Death: and that the soules of men are divine, and when they goe out of the body, *they return unto heauen*. Cicero 1. de Anim. *Ben omi*: the Greek and Chaldee interprets it, *Son of my sorrow*. In that she answered nothing, but thus named her son: it sheweth the received no comfort. The like case, was in 1. Sam. 4. 20.21. The word *onijs* after used by Iacob for his painful strength: Gen. 49. 3.

*Benjamin*] that is, *Son of the right hand*: meaning loved, tended, and especially regarded. So man of the right hand, in Psal. 80. 18. for one loved and much regarded of God. This onely of all Iakobs children, was born in the land of Canaan.

Ver. 20. *unto this day*] the time when Moses wrote this, and after in Sauls dayes, 1. Sam. 10. 2. About this place, at Christs birth, many infants were murdered by Herod: then Rachel wept for her children, & would not be comforted because they were not, Jer. 31. 15. Mat. 2. 16.18.

Ver. 21. *Geder*] or *Gader* as the Greek writeth it: by interpretation the flock or herd. A tower of this name is also mentioned

tioned in Mic. 4.8:

Ver. 22. *concubine*] a secondary wife, see Gen. 22. 24. She is called also his wife, Gen. 37. 2. By this shamefull crime (which as is not once named among the heathens, 1. Cor. 5.5.) Ruben lost his first-birthright: 1. Chron. 5. 1. Gen. 49.4. Iacob also himself, having abused Bilhah, contrary to the first institution of marriage, Gen. 30.4. is here chastised of God: So Abrahams lying with his father Davids concubines, & Sam. 12. 3. & 11. 6. & 16. 22. *brand it*: the Greek version addeth, *it appeared evil in his sight*. But in the Hebrew, nothing is styd: only an empty space is left in the line, with this mark o to move consideration: as before in Gen. 4. 8. Sometime forew is so great, as words or signes, cannot express it, Ezek. 24. 23. and such might he be: Iakobs case. Here also is a pawse and breaking off, as to a new matter, even in the midst of the verfe: so in Deut. 2. 8.

*twelve*] which becomming fathers of many families, are called the twelve patriarchs, Gen. 7. 8. and the people that came of them, are named the twelve tribes, 1. Chron. 12. 7. & although many great evils, have already & will hereafter more appear in these twelve, yet God in mercy pardoned them, & hath honoured them in the scripture with great dignities, that their names should be graven on twelve precious stones, & carried upon the hye priests hatte, Exod. 28. 21.29. and that the gates of the heavenly Jerusalem should be after the names of these twelve sons of Israel, Ezek. 48.31. Rev. 21. 12. And their number as it was amewable to the twelve princes that came of Ismael, Gen. 13. 16. so is it remembered by the twelve apostles of Christ, Luk. 6. 13. Rev. 21. 14. And although of Ioseph there came two tribes, Gen. 48. 5. 6. so that after a sorte, there were thirteen: yet the scripture in naming or rearehing them, usually setteth down but twelve: omitting the name now of one, then of another, as may in sundry places be observed, Gen. 33. Ezek. 48. Rev. 7. &c.

Ver. 23. *Issachar*] of the naming and interpretation of these, see the notes og Gen. 29. & 30. Here is to be observed how Issachar & Zabulon, are set next after Iudah, though Dan & Naphtali, Gad, and Esse, were born between them. Gen. 29. 31. & 43. 30. 4. 8. & 11. 13. & because all the sons of one mother should be set together: So they are placed also in Gen. 46. 8. -- 14. & 49. 3. -- 14 (whete Zabulon is before Issachar, & Esse, 1. Chron. 2. 1. 3. Ruth. 1. 5. -- 9. 18. 1. Chron. 2. 1. And in this order, were they graven & set on the stones upon Aarons Ephod; see Exod. 28. 10. 11. in the annotations.

Ver. 24. *were born*] so the Greek exples, sech it, the Hebrew being singular, was born. So in Gen. 48.22. *Padah caram*] or *Mesopotamia*, see Gen. 31. 16. But here except Benjamin, for he was born in Canaan, v. 18. Iakobs sonns, though born out of the land, yet come therto, it being promised them of God, Gen. 28.13. when Esau sonnt born in the land, doo goe out and g've place, Gen. 36. 5.6.

Ver. 25. *Mam*: see Gen. 13. 18. & 23. 2. the Greek addeth, *he being yet alive*, 10. *Mambre*.

Ver. 29. *his peoples*] his godly torfathers: see Gen. 15. 8. *buried him*: so Iakak & Ismael buried Abraham: Gen. 25. 9. Elau & Iakki were now 120 yeres old, Gen. 25. 26. the world was 228. yere old: And Iakak had lived blind, above 40. yeres before his death Gen. 17. 1. Which death is here mentioned, to make an end of Iakobs history: for otherwise the things following in Gen. 37. & 38. abouit Ioleph and Iudah, fell out before Iakak dyed.

## CHAP. XXXVI.

1. The generations of Esau by his three wives. 6. His removing to mount Seir. 10. The names of his sonns. 15. The Dukes which defensed of his sonns. 20. The sonns and Dukes of Seir. 24. And fidele mules. 31. The kings of Edom. 40. The Dukes that defensed of Esau.

**A**ND these, *are* the generations of Esau, he is Edom. Esau took his wives, of the daughters of Canaan: Adah, the daughter of Elon the Chethite; and Aholibamah, the daughter of Anah, the daughter of Zibon the Evite. And B<sup>r</sup>eniamith, the daughter of Ismael, the sister of Nebajoth. And Adah bare to Esau, Eliphaz, and Basemath, bare Reuel. And Aholibamah bare, Iesrah and Iaalam, and Korah: these were the sons of Esau, which were born unto him, in the land of Caanaan. And Esau took his wives, and his sons and his daughters, and at the soules of his house; and his cattle, & al his beasts, & al his substance, which he had gathered in the land of Caanaan: and went unto a land, from the face, of Iakob his brother. For their substance was more, *than* that they might dwel together: and the land of their sojourning, was not able to bear them, because of their carrell. And Esau dwelt, in the mount of Seir; Esau, he is Edom. And these, *are* the generations of Esau, the father of Edom: in the mount of Seir. These are the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Basemath, the wife of Esau. And the sons of Eliphaz, were: Teman, Omar, Zepho & Gatom, & Kenaz. And Timnawas concubine, to Eliphaz Esaus son; and she bare to Eliphaz, Amaluk: these were the sons of Adah, the wife of Esau. And these were the sons of Reuel; Nachath, and Zerah, Shammat, and Mizzah: these were the sons of Basemath, the wife of Esau. And these were, the sons of Aholibamah,

the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau, Iesrah and Iaalam, and Korah. These, *were* dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatom, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were, the sons of Adah. And these, *were* the sons of Reuel, the son of Esau; duke Nachath, duke Zerah, duke Shammati, duke Mizzah: these were the dukes of Reuel, in the land of Edom; these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Iesrah, duke Iaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom.

These were the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dilhon & Ezer, & Dishon: these were the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Lotan were, Chori and Hemani: and the sister of Lotan, was Timna. And these were, the sons of Shobal; Alvan and Machath, and Ebal: Shepho, and Onam. And these were the sons of Zibeon, both Ajah and Anah: this Anah, *was* he that found the mules in the wildernes; when he fed the asses, of Zibeon his father. And these were the sons of Anah, Dishon: and Aholibamah, the daughter of Anah. And these

these were, the sons of Dishon: Chemdan and Eshban, and Iethran and Ceran. These were, the sons of Ezer: Bilhan and Zaavan, and Akan. These were, the sons of Dilhon, Vz and Aran. These were, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dilhon, duke Ezer, duke Dishon: these were the dukes of the Chorites, according to their dukes, in the land of Seir.

And these were the kings, which reigned in the land of Edom: before there reigned any king, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and the name of his citie was, Dihabah. And Bela dyed: and there reigned in his sted, Iobab the son of Zerach, of Bozrah. And Iobab dyed: & there reigned in his sted, Chusham, of the land of Temani. And Chusham dyed: and there reigned in his sted, Hadad the son of Bedad, who smote Midian, in the feild of Moab; and the name of his citie was, Avith. And Hadad dyed: and there reigned in his sted, Samlah of Mareshah. And Samlah dyed: & there reigned in his sted, Santi, of Rechoboth by the river. And Saul dyed: and there reigned in his sted, Baalchanan, the son of Achbor. And Baalchanan the son of Achbor, dyed: and there reigned in his sted, Hadar: and the name of his citie was Pau: and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Mezahab. And these were the names of the dukes of Esau, according to their families, according to their places; by their names: duke

Jimmah, duke Alyah, duke Ietheth. Duke Aholibamah, duke Elah, duke Pinon. Duke Keizaz, duke Teman; duke Mibzar. Duke Magdiel, duke Iram: These were the dukes of Edom, according to their habitations, in the land of their possessions: he is Esau, the father of Edom.

## Annotations.

**G**enerations [1.] a rehearsal of Esau's offspring, whereby the promise to Abraham for multiplicacion; Gen. 12. 17. the Oracle given to R. behah, concerning two nations that were in her womb; Gen. 25. 23. and the blessing of Iafak bestowed upon Esau, Gen. 27. 39. 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogie is agayn repeated, in 1. Chron. 1. 35. &c. — Edom] the name & note of his prophanes, see Gen. 29. 30.

Ver. 20, of Canaan] that is, as the Greek translates, of the Canaanites: contrary to the will of God, of Abraham, and of Iafak his father; for the Canaanites were a cursed race, Gen. 9. 25. & 24. 3. & 28. 1.

Adah &c.] in Gen. 26. 34. Esau's wives have other names, which in those times was usual; as Esau himself, is called Edom: Iakob, is called Ioseph. Maacah daughter of Abishalom, 1. King. 15. 2. is called Maacah daughter of Yael, 2. Chron. 13. 2. and many the like. — Zibeon] called in Greek Schegan: he was grandfather to Aholibamah, father to Anah: so there was a difference between these, and Anah & Zibeon, which were brethren, v. 20.

Evite] or Chivite in Gen. 26. 34. called a Cheshite: which though they were distinct peoples, (Gen. 10. 18. 16.) yet might they dwell one in another's territories. Therefore in Gen. 36. 24. for Esau a Cheshite, the Greek there translates it Esau, the Greek there translates it Esau.

Ver. 3. Basemath] called also Mathilah, Gen.

**Gen. 38.9.** *Rud* or *Rugel*, in Greek *Rugoret*.

**Ver. 1.** *Land of Canaan*; though they were there born, and of Canaanitish mothers, yet they went out of the land; & Iakobs sons born in *Mizpah*, came in to possid it; as their inheritance given of God *Gen. 38.16* & *39.15*.

**6 Ver. 6.** took or, *bade* taken, to weet, before Iakob's coming as appear by *Gen. 31.3* & *33.14*. Gods providence thus making way for to fulfill the promises unto Iakob: *Gen. 28.4, 13.*

**soul** that is, persons; in Greek, bodies: see *Gen. 12.5* & *46.16*.

**unto a land** that is, as the Chaldean expoundeth it, *to an other land*: or he went from the land, & so the Greek translateth it, *for the land of Canaan*. For though the Hebrew, *el*, usually signifieth *unto*; yet such words often vary their sense, as the text it self sometime sheweth. For that which in *1. King. 8.30* is *el*, *unto* (or in) thy dwelling place, *unto heaven*, in *2. Chron. 6.21*: is written, *from thy dwelling place, from heaven*. So, *the redemer shall come unto Sion, Esai. 59.20*, is by the Apostle translated, *out of Sion, Rom. 11.16*. Also in *4. Chron. 1.13*, *to the high place*, is in Greek according to the sense there, *from the high place*; so in *Judg. 17.2*, taken from thee; and fundry the like. *from the face* or from before, which may mean before he comimg as *Gen. 30.30*. *V.7.* more then &c. for much, for to dwell together. A like occasion, parted Lot and Abram; *Gen. 13.6* of their *sojournings* that is, wherein they were sojourners.

**8 Ver. 8. of Seir**] a man, mentioned v.20, who dwelling there, the mountainie country was called by his name: and to Esau. God gave this mount for a possession; *Is. 11.4*; *Deut. 2.5*.

**9 Ver. 9. of Edom**] that is, as the Chaldee expounds it, of the *Edomites*; see *Gen. 19.37*. in the annotations.

**10 Ver. 11. Zephon**] called *Zeph*; *1. Chron. 1.36*. The Greek here nameth them; *Thaiman, Omer, Sopher, Gotthom, and Remez*.

**11 Ver. 12. Timna**] the was sister to Lotan, of the race of the *Chorites*, *v. 12*.

**Amalek**] he was a *Duke*; *weif. 16*; his posterity were called *Amalekites*, & proved great enemies to Israel. *Exo. 17.8, 14*. God therefore commanded the memoire of them to be blotted out from under heaven. *Deut. 25.17, 19*.

**13 Ver. 13. Reuel &c.**] in Greek these are named; *Rugoret, Nachor, Zare, Some, and Adozes*; or *Sammas* & *Adar*, as *1. Chron. 1.37*.

**14 Ver. 14. Iacobam**] in Greek, *Ieglom*, and *Kore*.

**15 V. 15. duker**] that is, *Governours, Cheif leaders*; but inferior to Kings. A Duke is named in Hebrew *Alluph*, that is a Cheif leader, or Guide, or Captain of a thousand; in Chalde Rabba, a *Master*; in Greek *Hegemon*, a *Ruler* or *Governour*. Here 14 Dukes are reckoned to Esau; 7 that came of his wife Adah; 4 of Bilemacht, and 3 of Aholibam.

**16 Ver. 16. Korah** *in v. 18.* there is an other duke of this name, that came of an other mother. Albeit ther is no mention of this *Korah* before, among Eliphaz his children, *v. 11, 12*, neyther in *1. Chron. 1.36*, unles he there bear the name of *Timna*.

**17 Ver. 19. he Edom**] the Greek translateth, *these are the sons of Edom*.

**20 Ver. 20. the Chorites**] or *Chorean*, wherof see *Gen. 14.6*. thefe seem to be of the *Evites* forementioned. *v. 2.* for *Zibeon* there called an *Eytic*, commeth of this race here, & in *v. 24. inhabitants*] in Greek, singularly, *inhabitants*. *Zibeon*] in Greek *Selegon*.

**21 V. 21. Dibson**] called after, *Dibshan*, *ver. 26*. the Greek in both places, callith him *Deson*. *Egy.* in Greek *Egy.* *Dibshan*] in Greek *R. 22*; see the notes on *Gen. 4.18*. So after in *ver. 28, 30*.

**22 V. 22. Hemam**] called *Homan*, in *1. Chron. 1.39*. Here in Greek *Haiman*: in *1. Chron. 1.39. Heman*. *Timnah*] in Greek *Thamna*; conceyning to *Eliphaz*, son of *Esau*; *ver. 1*. So he and his father, *Esau*, *v. 1*, marrying into the flock of the *Chorites*; therefore is this genealogie let down? That the occasion may be seen, how Esau and this seed came to inherit the *Chorites* had

in

**in-mount Seir**: *Deut. 2.12*; and so got his living by his sword, *Gen. 27.40*.

**23 V. 23. Alvan**] called *Aajan*, *1. Chron. 1.40*. in Greek *Golom*. *Shepho* called *Shephi*, *1. Chron. 1.40*. in Greek *Sophar*, but in *1. Chron. 1.40*, the Greek is, *Sapphi*.

**24 V. 24. both Ajah**] Hebr. and *Ayah*: the Greek omitteth the word and, as superfluous, saying, *the sons of Shebegon, sic, & Ouan*. The Hebrue text doth the like, in *1. Chron. 1.40*, & in other places, as *2. King. 21.1*, & *2. Chron. 13.1*, compared with *2. Chron. 21.10*, & *1. King. 15.1*. So in *Gen. 40.9*. *Anah*] father in law to *Esa*, *v. 2*.

**25 muler**] The Hebrue *Iemim*, is no where found but in this place; mules elsewhere are called *Persians*, *1. King. 10.25*, *1. King. 5.17*. It is therefore doubted what *Iemim* here meaneth. And the Greek leaveth it untranslated, *Iamim*, as not knowing what it should be. The Chaldee turneth it *Gibbaroja*, that is, *Mighties*, or *Giants*, as the word is used *Gen. 6.4*. Others, because *Iamim* hath affinity with *Iam* the *Sea*, and *iamim*, waters, translate it *hot-waters*, or *baths*, which *Anah* should find in the desert. But because it is knownen that mules are engendred of the mixture of horses and asses, or of hec-asles and mares, as *Plinius* sheweth in *Histor. b. 8. ch. 44.* (translated comly therefore in Greek *hemounos*, that is, *half-asses*, *1. King. 10.25*, &c.) and mules of themselves are barren, and doo not encrease, as the Philosopher noteith; *Aristotele Animal. l. 15*, it is likely, they were not created at the first of God; because he gave all such creatures this blessing, to be fruitful and to multiply, *Gen. 1.22, 28*, & *8.17*. And that therefore they were found out by the wit of this man, who feeding his fithers asles, caused the same to engendre with another kind, as horses, which was both against nature, as first God set every thing according to his kind, *Gen. 1.24* & *6.19, 20*, & against the plain law, which he atter gave unto Israel, *Levit. 19.19*, thou shal not let thy cattle engender with a diverse kind. And the name *Iemim* first givē them by, *Anah*, might be changed into *Peradim*, which hath the

signification of *Parted*, or *Separated*, as differing from all other beasts.

**26 V. 25. Abilimahab**] in Greek here *Oii bema*; and in *1. Chron. 1.41*. *Itt. ma*.

**27 V. 26. Diphon**] called *Diphon*; *v. 21*, and *1. Chron. 1.41*, in Greek *Difen*.

**28 Chandan**] called also *Chamam*, *1. Chron. 1.41*, a changed into r, as is often: see *Gen. 10.3*. In Greek *Amada*, and *Amadam*, *1. Chron. 1.41*. *Cera*] pronounced *Keran* or *Cian*, in Greek *Charan*.

**29 V. 27. Aken**] called *Iakan*, *1. Chron. 1.41*, in Greek here *Oukam*; and in *1. Chron. 1.42*. *Askan*.

**30 V. 28. Aran**. Thus have we here of *Sir* seven sons and a daughter, and again of those seven, 29 sons and a daughter. All which for Esau sake, are regallied in the book of God.

**31 V. 29. Chorites**] Hebr. *Chriote*: singular for plurall, as *v. 21*, see *Gen. 10.16*. The Greek keepeth the singular, *Chori*.

**32 V. 30. their Dukes**] that is, their *dukesomes*, as the Greek translateth it. For these 7 sons of Seir, had their dukedomes at one time, in severall places: and did not one succeed an other; as the Kings that follow. So King in *Esa. 23.15* is used for the kingdom of Babylon: & four Kings, in *Dim. 7.17*, are four kingdoms, as the *Holy ghost* there expoundeth it in *ver. 23*, *the fourth beast shall be the fourth kingdom*; & the throne of the king, *1. King. 11.19*, is by another Prophet call'd, the *throne of the kingdom*; *2. Chron. 23.10*.

**33 V. 31. of the sons**] or, to (*ha*, is over or among) the sons of *Israel*; the Greek sayl, *Israel*: that is, before Moses time, so he was king in *Ishurin*; *v. Deut. 33.5*. Thus Esau after his dukes, had of his polleriij 8 Kings, a high successivly; ruled their people; whiles Israel was in affliction in *Egypt*, *Exod. 1.8c.*

**34 V. 32. Bela**] in Greek *Bak*: and in *1. Chron. 1.33*, in stead of *B*, or, the Greek hath *Sephori*, according to the name of the king of Moab, in *Num. 22.12*.

**35 V. 33. Boz**] *B* a chief citie in the land of *Edom*, *Esa. 34.6*; *v. 63. 1.* in Greek cal-

led

Jed Bysford

V. 34. *Teman*] that is, of the Temanites, which had the name of duke Teman, Elau's nephew. v. 15. Of this land was *Eliphas*, Job's friend, Job. 2. 11. By interpretation *Teman* signifieth the South; & so the Chaldee here taketh it. The Greek translateth *Ason of the land of Thaimaon*.

V. 35. *Bedad*] in Greek here *Baval*: but in 1. Ch. on 1. 46. *Bedad*. [smote] that is, killed as the Chaldee & Greek explain: see Gen. 14. 17. [field] that is, country: see Gen. 14. 7. *Asib*] called *A-jub*, 1. Chron. 1. 46. in Greek her: *Gebium*; but in 1. Ch. on 1. 46. *Ebith*.

V. 36. *Sandib*] in Greek *Samada* of *Maf-sekka*: in 1. Ch. 0. 1. 47. *Samaa* of *Mesferika*.

V. 37. *Rethoboth*] a citie built by Nimrod, Gen. 10. 11. in Greek *Robooth*. It was by the river *Euphrates*, as the Chaldee expoundeth it.

V. 38. *Baldaban*] the same name by transplacing the parts of it, is *Hannibyl*, (*Chinnibaal*) of which name were sundry captains afterward, as in the story of the Carthaginian wars. The Greek saith here *Baldanon* in 1. Chro. 1. 49. *Baldon* son of *Ahabor*.

V. 39. *Hadar*] called *Hedad*, 1. Chron. 1. 50. The Greek is, *Aradson of Barad*.

*Pau*] called also *Pai*, 1. Chron. 1. 50. in Greek *Phogor*, but in 1. Chro. 1. 10. to *Phaon*. In that these Kings were of so sundry cities, it appeareth their kingdomes came not by inheritance, but either by election of the people; or gotten by conquest, according to the oracle; by thy sword shalt thou live, Gen. 27. 40.

*daughter of M-<sup>shab</sup>*] by daughter some understand nece: others take *M-<sup>shab</sup>* for the name of a citie, *Medava*, named of golden waters, which the word signifieth, a daughter (or inhabitant) whereof she was. The Greek here translateth *Son of Marzob*, in 1. Chro. 1. daughter: in Chaldee, daughter of the Gold-melter, (or gold-smith) 10. 1. Chron. 1. 51. there is added the death of this *Hadar*, here omitted, 25. And *Hadar* dyed.

V. 40. the *dukes*, after eight Kings, it

seemeth the form of government was a gain charged among the Edomites, though it is uncertaine when it was. At *Izrael* coming out of Egypt, they mention the *Dukes of Edom*, Exod. 15. 15, and as they passed through the wildernes, they sent to the King of Edom, Num. 20. 14. and here it was laid, these 8. Kings *reigned in Edom* before any King reigned in Israel, v. 31. It is likly therefore, that upon the unkinde dealing of that King of Edom, (which feame he to be *Hadar*) who denied to let Israel passe through their land: the Lord removed the dignity of Kings from that comowalth, & let it be ruled by Dukes again; whereof eleven are here by name rehearsed. [families] the Greek saith, in their tribes. *Timna*] in Greek *Thamna*: and *Thaimaon*, in 1. Chron. 1. 51. *Ava*] called *Ajja*, 1. Chron. 1. 51. in Greek *Gala*: and there, *Ajona*. *Ichithis*] in Greek *Iethar*.

V. 41. *Aholibamah*] the Greek writeth these names here, *Ouberaus*, *Hela*, *Phius*: and in 1. Chron. 1. 52. *Elybana*, *Hela*, *Phius*. V. 42. *Mizbor*] in Greek *Mazar*.

V. 43. *Jran*] in Greek here *Zephos*: but in 1. Chro. 1. 54. *Acreaman*, *habitation* which the greek translateth *edifices*, that is, *builted habitations*, *possession*] or firm-hold: whereas *Iacob* & his children dwelt in the land of their peregrination or sojourning, v. 7. Gen. 37. 1. & 28. 4. God thus giving Elau his portion first in this world; and after, dooing good unto Iacob, Deut. 2. 1. &c. See also Gen. 25. 12.

## CHAP. XXXVII.

2. Joseph is hated of his brethren, 5. He two dreams: portending his superiority over them.
13. Jakob sendeth him to visite his brethren, 18. They conspire his death: 21. Reuben saaveth him.
23. They strip him and cast him into a pit, 26. By Iudas advised, they sell him to the Ishmaelites.
31. His father, deceived by the bloody coat, mourneth for him, 30. He is sold into Egypt to Potiphar Pharaoh's eunuch.

And

dreamed? shall I, and thy mother & thy brethren, coming come, to bow-down our selves to thee, to the earth? 11 And his brethren envied him: but his father, observed the saying. And his brethren went, to feed their fathers flock, in Sechem. 12 And Israel said, unto Joseph, doe not thy brethren feed in Sechem? Come, and I will send thee unto them: and he said to him, loe here am I. 13 And he said to him, Goe I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word agayn: & he sent him from the vallie of Chebron, and he came to Sechem. 14 And a man found him; and behold he was wandering in the feild: and the man asked him saying, vwhat seekest thou? And he layd, I am seeking my brethren: tell me, I pray thee, vwhere are they feeding? 15 And the man said, they are departed hence, for I heard them saying, Let us goe to Dothan: And Joseph went, after his brethren; and found them, in Dothan. And they saw him, a tarr off: and before he came neer unto them, they craftily conspired against him, to slay him. 16 And they layd, ecb-man unto his brother: behold, this master of dreams, is coming. 17 And now, come and let us kill him, and cast him into one of the pits; and we will say, an evill wild-beast hath eaten him: and we shall see, what his dreams will be: 18 And Ruben heard it; and he delivered him, out of their hand: and sayd, let us not smite him, in soule. And Ruben sayd unto them, Shed no bloud; cast him into this pit which is in the wildernes, and lay no hand upon him: that he might deli-

33 yet him, out of their hand, to return him, unto his father. And it was, when Joseph was come unto his brethren : that they stript Joseph out of his coat : the coat of many colours, which was on him. And they took him, and cast him unto a pit : and the pit was empty, ther was no water in it. And they late-down, to eat bread : & they lifted up their eyes, & saw ; and behold, a wayfaring companie of Ismaelites, was coming from Gilead : & their camels bearing, spicery, and baulm and myrrh, going, to carry it down to Egypt. And Iudah sayd, unto his brethren: what profit is it, if we kill our brother, and concele his bloud? Come, and let us sell him to the Ismaelites; and let not our hand, be upon him ; for he is our brother, our flesh: and his brethren harkned. And ther passed by, Midianites merchant men; and they drew, and lifted-up Joseph, out of the pit; and sold Joseph to the Ismaelites, for twenty (*shekels*) of silver : and they brought Joseph, into Egypt. And Ruben returned, into the pit; and behold lo! he was not in the pit : and he rent his clothes. And he returned unto his brethren, and sayd: the lad is not; & I, whither shall I goe. And they took, Josephs coat : and killed, a kid of the goats ; and dipped the coat, in the blood. And they sent the coat of many-colours, and they brought it to their fa-hers; and sayd, this have we found : know now, whither it be thy sons coat, or no. And he knew it, and sayd, si is my sons coat, an evill wild-beast hath eaten him : Joseph is torn in peeces. And Isakob

35 rent his garments, and put sackcloth upon his loints: and mourned for his son, many dayes. And all his sons, & all his daughters, rose up to comfort him ; and he refused to be comforted : & he sayd, for I will goe down unto my son, mourning, to hell : & his father, wept for him. And the Medanites, sold him into Egypt unto Potiphar, an Eunuch of Pharaohs, the Provost Marshall.

### Annotations.

¶ ¶ ¶ Here beginneth the ninth section of the Law, called *And (Isakob dwelt)*. See Gen. 6.9. & 28. 10.

Ver. 1. of the sojourning] or pilgrimage, that is, (as the Greek sayth) wherein his father Isaac sojourned : to Gen. 17. 8. & 28. 9. Hereby Gods remembrance of his promise to Isakob, and providence for him manifested, Gen. 28. 13. & 36. 6. 7. alio Isakobs farr. Heb. 11. 9. P[ro]p[rietary] 37. 3.

2 Ver. 2. These] which are rehearsed in Gen. 35. 23. - 26. for this is a prosecuting of that historie, which was by narration of Isaacs pedigree, interrupted : or, these which follow, are the generations, that is the storie of things which did befall him: see Gen. 6. 9. & 25. 9. old] Hebr. son of 17. yeres; see Gen. 5. 32. As his father nourished him a child 17. yeres, so he againe now, i[n]thet his aged 17. yeres in Egypt. Gen. 47. 9. 28. a lad] or young man : which word is used not only for yong in yeres, but often for a servant, or minister, see Gen. 14. 4. In this sense, it not th Josephs humilitie, and how his fathers, though he loved him most, yet brought him up without idleness, or cokering. So Christ the son of man, came not to be served, but to serve: Mat. 20. 28.

report or hyd[er]n[e]; their infamous carriage, which caused ill report of them: It intimated Josephs good affectio[n] & godliness. And

3 And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the work therof were evill. Job 7. 7.

3 Ver. 3. of old-age unto him] that is, of his old-age, born when his father was old: so Gen. 44. 20. The Chaldee appelleth this old age to Josephs manners, saying, he was a wise son unto him. And others say, was not Benjamin also a son of old age? But because (Isakob) saw by (the spirit of) prophecy, that Joseph shoulde reign; therefore he loved him, above ali hu sonni. P[re]ce R. Eliz. ch. 38.

many colour] Hebr. p[er]fum, that is, varieties, and so the Greek haith (potiklon) various or manifold, o weet in threads & colours, an embroydered coat; such kings daughters used to wear, 2. Sam. 13. 18. Such God spiritually cloketh his church with al. P[ro]p[rietary] 45. 14. 15. Ezek. 16. 10. 9. 3. and therby is signified the varietie of wisdome and manifold graces given to his people. Eph[esians] 3. 10. 1. Pet. 4. 10. Song. 1. 9. 10. And Christ had such, above his fellowes, Psalm. 45. 8. Heb. 1. 9.

4 Ver. 4. wi h[er] peace] or unto peace, that is, prettily, gently, lovingly : for of the abundance of the hare, the meuch specketh, Mat. 12. 34. The Greek translateth, no peaceable thing.

5 Ver. 5. dreamed] by such means God used of old to shew unto men, what he was about to doe; Gen. 41. 25. Joel 2. 28. Num. 12. 6. 1 King. 3. 5. Such dreams were to be regarded as oracles of God: other, have their deceits and vanities : see Gen. 20. 3. And God sent dreams to his people, sometime to cōfort, sometime to chasten & afflict them. Mat. 2. 19. - 22. Job. 7. 13. 14. yet the more] Hebr. they add: d yet to hate him. So Christ & his disciples for declaring Gods word were hated of men, as Job. 17. 14. I have given them thy word, & the world hath hated them. This storie of Joseph is a pattern of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony : and it ministreth comfort to the distressed.

6 Ver. 7. binding] Hebr. shearing; or sheaf-binding. This being harvest work, and harvest usually signifying the later time or end, P[ro]p[rietary] 1. 28. 6. Mat. 13. 35. Rev. 14. 15. God foretewed, not the present but future honour which Joseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corn, this dream was fulfilled, Gen. 42. 6. within or, in the midst of a field, compassed] or flood-round about; and this is a signe of honour to him that is compassed. Therfore the testimoniall of Gods glorious prefece, usually is in the mid[le] and o[ne]s stand about. Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 13. P[ro]p[rietary] 7. 8. & 14. 8. bowed down] or did obeisance : as was fulfilled in Gen. 42. 6.

8 Ver. 8. reigning reign] that is, in deed reign: so after, in deed rule : and in v. 10, in deed come. They apply this dream unto themselves, (as did also the Madianites, Judg. 7. 13. 14.) which ager, yated their syn, in resulting Gods manifested will, Job. 15. 22. The manner of speaking, is alio a denyal: if alio thou reign? that is, thou shalt not: see Gen. 18. 17. Thus Moses, and Christ himself, were refused by their people, Act. 7. 27. 35. Luk. 19. 14.

10 Ver. 10. brethren] Abrahams seed were likened to stars for multitude, Gen. 22. 17. here Isakob children are likened to stars, for glorie, thinning as lights in the world Phil. 2. 15. & in Dan. 8. 10, they are also the host of heaven. Isakob and his wife are here the sun & moon: such honour God vouchsafeth to his contemned servants. And Joseph in this, as in many o[ne]s particulars, may resemble Iesu, at whose name all knees must bow. Phil. 2. 10.

21 Ver. 11. observed] layd it to hart, how soev'r for the present, he gave his son a leight rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Maria the mother of Christ, Luk. 2. 19. 51.

14 Ver. 14. the peace] that is, the welfare, or how they prosper: as the Greek explayneth it, if they be well. See Gen. 41. 16. As lost pi here, so Christ was sent to the lost sheep of the house of Israel; not only to know, but to procure their peace. Mat. 15. 24. Luk. 19. 42. Cc 3 to Sechem]

<sup>to Sechem</sup>] which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sons, Gen. 34. The danger of the place, might make Iakob more carefull to inquire of their welfare.

Ver. 15. <sup>a man</sup>] has the Hebrew doctors understand this of the Angel Gabriel, called in Dan. 9. 21, the man Gabriel; Pirke R. Eliezer ch. 38, but this is uncertainy.

Ver. 16. seeking my brethren] this setteth forth Iosephs care and diligence. So the Son of man came, to seek and save that which was lost; Luk. 19. 10.

Ver. 17. Dothan] or Dothaim; for both ways it is written. The Greek calleth it Dothaim. It was a place about 8. miles from Sechem. In this town was Elizeus the Prophet, 2. King. 6. 13.

Ver. 18. craftily conspired] or malignantly, as the Greek translation saith. This word is also used in Psa. 105. 25. & Num. 25. 18. of the Egyptians and Midianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the son of God, Luk. 20. 14. This is the heire, come let us kill him.

Ver. 19. master of dream] this they speak in mockage; the Greek translatheth it, a dreamer. The Hebrew phrase meaneth one that hath great skill in dreaming, or a captain dreamer: as his brethren, are after called masters of arrows, that is, cunning archers, for their malicious practices against him, Gen. 4. 23. and a master of anger, is an angry furious man, Prov. 22. 24. &c

Ver. 20. one of the pits] or, some pit; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest burial: to which they next add, a lyte to dissemble their murder; and a contempt of the oracles of God, which they fought and thought to defeat. So running headlong together, into a world of wickedness; envie carying them, Act. 7. 9. Gen. 49. 23.

Ver. 21. delivered him] to weet, in respect of death which they intended a-

gainst him.

<sup>in foul</sup>] that is, so a phrase is in Jer. 40. 14. Deut. 19. 6. 11. for which in Num. 35. 11. 15. is said to smite a soule; so also in Lev. 24. 17. 18. where soule is put for the life of man or beast. See Gen. 19. 17. Smiting is used for killing, Gen. 4. 15.

22 Ver. 22. that] or, to the end that. The Greek addeth, for he sought, that he might deliver him. It appeareth by Gen. 42. 22. that Ruben exhorted them to more then they would yeild unto.

Ver. 23. strips Ioseph] so Iesuis also was stripped by the wicked, Mat. 27. 28. Here Joseph, in the anguish of his soule, being fought his brethren, for favour, but they would not hear him, Gen. 42. 21.

Ver. 24. no water] into such a dungeon was Jeremias put, Jer. 38. 6. and out of such a pit in figure, God delivereth his people, as Zach. 9. 11. I have sent forth thy prisoners, out of the pit, wherein is no water.

Ver. 25. eat bread] to doo the wicked, eating Gods people, Psa. 14. 4. This sheweth they wanted remorse, or sought (at least) to put it away with banqueting, as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. <sup>way</sup> faring-company of Iosm.] the Greek translatheth, wayfaring Iosmaites, and the Chaldee calleth them a troupe of Arabians. After in vers. 28. they are called Midianites, and in vers. 36. Medanites, so they were a mixt people, dwelling in that countrie, called therfore by the Chaldee Arabians which signifieth Mixed people, see Gen. 10. 7.

Gilead] which was a place of merchandise, as appeareth also in Jer. 8. 22. & 22. 6. & 46. 11.

<sup>spicerie</sup>] in Hebrew Neoth, which is thought to be a certayn fruit of some waxe, <sup>balsam for ro-</sup> sin, as the Greek translatheth it: a thing good to heal wounds, Jer. 8. 22. & 46. 11. & 51. 8. myrrh] or Ladanum, vvhich is a fat moisture on the herb Ladanum, or the fat of the Lot tree, according to the Hebrew name Lot. So Gen. 43. 11. Or according to the Greek Statice, (commonly called

Storax

(gum liquide) which is made of the fat of new mirth, as Dioscorides saith in b. 1. c. 62.

26 V. 26. congeale or cover, (hide) hu blood. Job. 16. 18.

27 V. 27. bearkned] or beard, and so confest, and obeyed.

28 V. 28. Midianite] children of Midian Abrahams son by Keturah, Gen. 25. 2. who dwelt in the Imaelites country, (which also were Abrahams children by Hagar, Gen. 16. 15.) therefore they are here called by both names. So in Judg. 8. 22. 24. 26. It may also be translated thus, And the men the Midianite merchants, passed by.

<sup>shekels</sup>] or <sup>brothers</sup>: this word the Chaldee expellith, which wanteth in the Hebrew. What a shekel was, see noted on Gen. 10. 16. Christs price was a little more, whom Iudas Iscariot sold for 30. shekels, Matb. 27. 3. yet that was but the price of a slaves life, Exod. 21. 32. here Ioseph is by the counsell of his brother Iudas the patriarch, sold for a slave, Psa. 105. 17. for twenty shekels. After by the law, meus persons of Iosephs age, were in case of vnyees, valued at twenty shekels, Levit. 17. 5. but those were shkels of the sanct iury, double the value of common shkels. The Hebrew Doctors referre unto this, that threatening against Israel, because they sold the just one for silver; and the poore, for a paire of shooes, Amos 2. 6. and they reigne, that of the 20. shkels, every of the ten patriarchs had two shkels, to buy shooes for their feet: Pirke R. Eliez. ch. 38.

29 V. 29. rent hu clothes] a signe of sorrow, and renting of the heart with grief, Job. 2. 13. So Iakob did, ver. 34. and others, Job. 2. 13. Gen. 44. 13. Numb. 14. 6.

30 Verf. 30. u no] to weet, alive: so hee thought, and so the phrase signifieth, Jer. 31. 15. for he supposed, his brethren had killed him as v. 20.

31 Verf. 31. a kid] or, goat buck. By this policies, Iakob should suppose his sonne was dead, and make no further inquierie after him.

32 V. 33. is torn is torn] or, tearing is torn, that is, surely torn: the Chaldee saith, killed.

This is added to all Iakobs former sorowes, and one of the most grievous; for which he admitted no comfort, v. 31. Iakob also was yet alive, and a partaker of his son Iakobs grief. See the notes on Gen. 35. 1. 9.

V. 34. sackcloth] another sign of sorrow, with which they sometime added earth or abes upon their heads 2. Sam. 3. 31. 3. King. 21. 7 Nehem. 9. 1. Esl. 4. 1.

35 V. 35. al. hu sons] the evill doers counterfeit sorrow, or conceal their cruel fact, Ruben himself also keepeth counsel. The Rabbines say, they had bound themselves by a curse not to leavay it. R. Eliez. per. 38.

to hell or, to the grave: the word meaneth not the grave digged or made with hands, named in Hebrew Keber; but the common place, or state of death, here called in H. brew Sheol; which hath the significatio of craving or requiring, because it is one of the fowre things that are never satisfied, Prov. 30. 15. 16. The Greek and new testament usually translate it Hades, or Haides, which word is by change of letters, formed of the Hebrew Adam, & Adama, the earth, unto which for syn, God hath condemned Adam and all his race to return, Gen. 3. 19. For so in the first book of the ancient Greek oracles of Sibylla, it is sayd: they call it Haden for that Adam first went thither, when he tasted death. As Abram, is in Greek Habram, Gen. 12. 1. and Habraam, Luk. 3. 34. & Mizraim, in Greek Misraim, Gen. 10. 6. Haman was Haiman, Gen. 10. 12. so of Abram they formed Haiden, and after the Greek termination Haides, or Hades: such changes of letters are usual: The Chaldee paraphrase, (when it keepeth not the Hebrew word,) most commonly translatheth it the bowle of the grave, or place of burial. Our English commone from the old Saxon or German word Helle: in which tonges originally Hel signifieth High & Deep; Leb, is low: & so it meaneth a low or deep place, and agreeith with the Hebrew Sheol, which is sayd to be Low and Deep, Deut. 32. 22. Job. 11. 8. And as death is appointed for all men, so is this Sheol, Psa.

**39. 42. Edes.** *v. 10.* as death is sometime deſired of the godly, ſo Job deſired to be hid in Sheol; *Job. 14. 13.* By this H<sup>t</sup> therefore in scripture is not meant the place of the damned only, but of all that goe out of this world: as *Sibylle* the fore-named place layth, *at earth y men are layd to goe into the houses of Hades.* And as for the wicked, they have a *prison.* *1. Pet. 3. 19.* and place of torments in hell, *Luk. 16. 23.* which the scripture calleth everlasting fire, *Matt. 25. 41.* and by another Hebrew name, *Gehenna;* whereof see *Matt. 5. 22.* the Greeks called that place *Tartarus,* *Homer. Iliad. 8.* unto which word the Apostle hath reference in *1. Pet. 2. 4.* *Tartaros;* *He cast them down (to Hell or) into Tartarus.* So on the contrary, Heaven is not only the place of the Angels, and holy men, but generally all above us, as the aire, ſphere, &c. where the fowls fly, and the sun & stars run their courses, as is shewed on *Gen. 1. 7.* And the place of joyes in heaven, is called the *garden of Eden,* or *Paradise,* *Luk. 23. 43.* to which the heathens alluded by the *garden of Adonis;* *Homer. Odys. 7.* Iakob therefore by going down to hell, meaneth a departing out of this life into the common place and state of death, whither all must goe. So after in *Gen. 42. 38.* & *44. 29. 31.* See alſo the annotations on *Psal. 16. 10.*

**V. 36. Melanites]** which were the posterity of *Melan,* the ſon of Abraham, and brethren to the midianites before mentioned, *v. 28. Gen. 25. 1. 2.* theſe were mixed in dwelling with the Iſmaeliteſ, as they were generally before called in *v. 25.*

*Eunuch* properly and commonly this word is uſed for a *gelded man,* *Eſai. 16. 3. 4. 5. Mat. 19. 12.* & is borrowed of the Greek *Eunouchos,* which ſignifieth a *keeper of the bed,* or *Chamberlain;* in Hebrew he is caled *Saru.* Such gelded men they uſed to have in kings courts, for Chamberlains to keep their women, *Eſai. 1. 3. & 4. 4.* But in Israel, the law allowed not ſuch, *Deut. 23. 1.* Through cuſtome, the name was alſo given to other chief officers and courtiers, as here to *Potiphar,* who was a married man, *Gen.*

**39. 1.** and after to the kings chief butler and baker, *Gen. 40. 2.* Therefore the Chaldees here tranſlates it *Rabba;* a Prince, or Officer. *Provost Marshal* or prince of the slaughter men, or Captain of the guard: he was an officer that kept malefactors in prison, *Gen. 40. 3.* & was ſent with a band of men to doe execution upon rebels: *2. King. 25. 8. 10.* Or, as the Greek tranſlate it, the *chief Cook:* for ſo the Hebrew word is ſometime uſed for a *cook* that killeth & drefeth meat, *1. Sam. 9. 23. & 8. 13.*

## C H A P. XXXVIII.

**1.** *Iudah marieſt a Canaanite,* and begetteſt her *Er, Onan, & Selah.* **6.** *Er marieſt Thamar,* and dieth. **8.** *Onan marieſt her,* and for ſpoiling her feed, the Lord ſlayeth him. **11.** *Thamar ſlayeth for Selah,* but is not given to him to wife. **13.** wherfore ſhe deceiveth Iudah, who ſuppoſing her to be an whore, lieth with her. **24.** He hearing ſhe was with childe, would have had her burnt. **16.** but knowing himſelfe to be the father, he acknowledgeth by fault. **27.** ſhe beareth twins, *Pharez and Zarah.*

**A** Nd it was, in that time; that Iudah went down from his brethren: and turned-in to a man an Adullamite, and his name was Hirah. And Iudah ſaw there, a daughter of a man a Canaanite, and his name was Shuah: and he took her, and went in unto her. And ſhe conceived, and bare a ſon: and he caled his name, Er. And ſhe conceived again, and bare a ſon: and ſhe caled his name, Onan. And ſhe added again, and bare a ſon; and ſhe caled his name, Selah: and he was in Chezib, when ſhe bare him. And Iudah took a wife, to his firſtborn: and her name was Thamar. And Er Iudahs firſtborn, was evil in the eyes of Iehovah: and Iehovah ſlew him. And Iudah ſayd, un-

to

**Oran ſlayn for syn.** **GENESIS. XXXVIII. Iudah inceſt with Thamar.**

**18.** *to Onan;* goe in unto thy brothers wife, and mary her, and ſale up ſeed, to thy brother. And Onan knew, that the ſeed ſhould not be his: and it was, when he went in unto his brothers wife, that he ſpilled it on the earth; that he might not give ſeed, to his brother. And that which he did, was evill, in the eyes of Iehovah: and he ſlew him also. And Iudah ſayd, to Thamar his daughter in law; Remayn a widow in thy fathers house; til Selah my ſon, be growen-great; for he ſayd, leſt he alſo die, as his brethren: and Thamar went; and remayned, in her fathers house. And the dayes were multiplied; & the daughter of Shua Iudahs wife, dyed: & Iudah was comforted, and went up unto his ſheep shearers, he, and Hirah his friend the Adullamite, to Timnath. **13.** And it was told unto Thamar, ſaying: behold thy father-in-law, is going up to Timnath, to ſhear his ſheep. And he put away, the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her ſelf; & ſate in the opening of Enaim, vvhich is by the way to Timnath: for the law, that Selah was growen-great; and ſhe, was not given unto him, to wife. And Iudah ſaw her; & thought her, to be an harlot: because ſhe had covered her face. And he turned aside unto her, by the way; and ſayd, Graunt I pray thee, that I may come in unto thee; for he knew not, that ſhe was his daughter-in-law: & ſhe ſayd, what wil thou give me, that thou mayſt come in unto me? And he ſayd, I will ſend a kid of the goats, from the flock: and ſhe ſayd; if thou vyll give a pledge, till thou lend it. And he ſayd, vvhich is the pledge, that I ſhall give thee? and ſhe ſayd, thy ſigner, & thy bracelet; and thy ſtaff, that is in thy hand: and he gave them into her, and went in unto her, and they conceyved by him. And ſhe aroſe, & went away, and put away her veil, from upon her: and put on, the garments of her widowhood. And Iudah ſent, the kid of the goats, by the hand of his friend the Adullamite; to receive the pledge, from the womans hand: but he found her not. And he asked the men of her place, ſaying; where is the whore, the ſhar waſ in Enaim, by the way? And they ſayd, cher was no whore, in this (place.) And he returned, to Iudah; and ſayd, I have not found her: and alſo the men of the place ſayd, ther was no whore, in this (place.) **23.** And Iudah ſayd, let her take it to her; leſt we become a contemeſt: Behold, I ſent this kid; and thou, haſt not found her. And it was, about a three moneths after; that it was told unto Iudah, ſaying, Thamar thy daughter-in-law, hath committed fornication; and alſo, behold ſhe is with childe, by fornications: & Iudah ſayd, bring her forth, and let her be burnt. She was brought forth; and the ſent unto her father-in-law, ſaying; by the man whose theſe are, am I with child: and ſhe ſayd, acknowledge I pray thee; vvhile we theſe, the ſigner, and the bracelet, & the ſtaff? And Iudah acknowledged; and ſayd, the is mine, just then I; for becaue that I gaue her not; to Selah my ſon, and bee did not agayn, know her any more. And it was, in the

Dd time

time of her child birth : that behold, twinn were in her womb. And it was in her child birth, that the one gave out the hand : and the midwife took, and bound upon his hand a skarlet shred, saying, This, is come our first. And it was, as he turned back his hand, that behold, his brother came out; and she sayd, How hast thou broken forth, upon thee the breach: and he called his name, Pharez. And afterward, came out his brother, that had on his hand, the skarlet shred: and he called his name, Zarah.

## Annotations.

In that time] in the time before spoken of, when Jakob returned out of Mefopotamia into the land of Canaan, and long before the selling of Isopleh into Egypt, did these things begin about Iudah. Who likewise maried when he was very young, as did also his children, otherwise the Chronicle will not agree. For Joseph was born six yeres before Jakob left Labâ and came into Canaan, Gen. 30. 25. & 31. 41. and Joseph was seventeen yeres old, when he was sold into Egypt, Gen. 37. 2. 25. and thirtie yere old was he, when he interpreted Pharaohs dream, Gen. 41. 46. and nine yeres after, when ther had been 7. yeres plenty, and two yeres famine, did Jakob with his familie goe do wnto Egypt, Gen. 41. 53. 54. & 45. 6. 11. & at their going down thither, Pharez the son of Iudas (whose birth is set down in the end of this chapter) had two sons, Esron, & Hamul, Gen. 45. 8. 12. Seeing then from the selling of Joseph, unto Israels going into Egypt, there cannot be above three and twentie yeres; how is it possible that Iudas should take a wife, and have by her three sons one after another, and Selah the yongest of the three be mariageable,

when Iudas begat Pharez of Thamar, Gen. 38. 14. 24. and Pharez be groven up, maried, and have two sons, all within so short a space? The time therefore here spoken of, seemeth to be soon after Jakobs coming to Sechem, Gen. 33. 18. before that historie of Dinah, Gen. 34. though Moses, for special cause, relateit it in this place. Iudah ] or Iuda as the Greek alvvays nameth him: Mat. 1. 12. [man an Adullamite] that is, an heathen man dwelling in Adullam (or Odollam as the Greek calleth it,) a citie in the land of Canaan, wherof afterward was given for a possession to the sons of this Iudas, Jos. 15. 1. 31. The wyord man here (as in the verse folowing) may be omitted, for the sense: see Gen. 13. 8. or it may be read a man of Adullam; as vwhere one Evangelist writheth, The men Naivites, Mat. 12. 41. another writheth, The men of Ninive, Luk. 11. 31.

Ver. 2. Canaanite ] the Chaldee translateth it a merchant, and so the wyord is sometime used in scripture, Prov. 31. 24. Job. 41. 6. but the Greek here calleth him a Chananaian. Shua] in Greek Saba: but in v. 12. Sawa, took her] namely to wife, as vers. 12. Contrary to his duty, for he should not have maried with such, Gen. 14. 3. & 17. 4. &c. & 18. 1. Iudas was now in likelihood, about 13. or 14. yeres of age. went in] that is, ley with her: see Gen. 6. 4.

Ver. 4. Oson] in Greek Asnan. Ver. 5. Selah] or Shelah: in Greek Selom: so after, v. 11. &c. he was] the Greek sayth, she was. Chezib] a town called also Achzib, which likewise fel to the tribe of Iudah, Jos. 15. 44. The Greek calleth it Chazbi. The name hath in Hebrew the signification of lying: & to it the prophet alludeth, saying, the houses of Achzib shall be a Lye to the Kings of Israel, Michah. 1. 14.

Ver. 6. to Esron, for Er; when in likelihood, he also was about 14. yeres of age. Thamar] or Tamar, that is by interpretation a palm tree, Song. 7. 7. Of what kinred

kindred she was, the scripture speaketh not; but she became the mother of our Lord Christ, according to the flesh: Mat. 1. 3.

V. 7. evill in the eyes] that is, displeasing. The letters in Hebrew of this word t evil, and of his name I Er, are the same; the order only chnged: the like wherof is before in Noes name, and Grace, Gen. 6. 8.

[few him] this was very soone after his mariage, in his youth. So evill doers shalbe cut off, Pld. 37. 9. And this judgment on Iudas first borne, is mentioned sundry times, Gen. 46. 12. Num. 26. 19. 1. Chron. 2. 3. And as our Lord Christ was to come of Iudas, Hebr. 7. 14. so God would have no wicked man to be his progenitor.

V. 8. marie her] the Hebrew word is not meant of usuall solemnization of mariage, but peculiar for marying with his brothers wife: & doing that dutie of a kindred: wherof there was a law after give of God, according to this case, Deut. 25. 5. which law (as many other) God had made knowne before unto the Patriarchs, as this scripture manifestereth. The Hebrew Doctors say, It is commanded by the Law (in Deut. 25. 5. 6.) that a man shall marie the wife of his brother by the fathers side, if they have been maried, or if they have been betrothed together, if he dye without seed. Brethren by the mothers side only, are not counted brethren in this case of marying the brothers wife, or for master of inheritance &c. Maimony in Misnach. tom. 2. in Tikkoun & Chalafish. chap. 1. S. 1. 7. See the annotations on Deut. 25. 4. feed] a child; which may be counted thy brothers, who is deceaved; that his name be not wiped away out of Israel, Deut. 25. 6. Otherwise excepting this case, it was unlawfull for a man to have his brothers wife, Lev. 18. 16. & 20. 21.

V. 9. not be he] but stand up with his brothers name, as his brothers childe: though this was only for the first boro, all the rest shoulde have been counted his own. Deut. 25. 6. So the Chaldee translateth, that the feed shoulde not be calld by his name. when] or if at any time. When-

ever. spilled] or corrupted, which the Greek translateth, shed (or spilled) An unkind, and most unnatural fact, to spill the seed, whch by Gods blessing should serve for the propagation of mankind; & in this man, for the propagation of the son of God according to the flesh, in whom all nations of the earth should be blessed, Gen. 22. 18. whch made the syn most impious, and hastened Onans speedy death from the hand of God.

V. 11. Remay] or sit, dwell a widow: so sending her home to her fathers house, but without permission to marry another man, yet not purposing she should have his son, for whom he made her stay. This was in him very injurious, whch God soon chastened him for, by the death of his wife, and giving him over to incest with his daughter in law. By the law, in Lev. 21. 13. a widow that had no childe, might return to her fathers house, & her estate was, as in her youth. he sayd in his hart, as the Greek explineth it.

left by dy] meaning, I will not give her into Selahs wife, left by dy also, v. 14. An imperfect speech, (wherof see Gen. 3. 22.) and an evill surmite that he had of Thamar, as if he had cauled his others sonsnes death.

V. 12. the daughter of Shush] the Greek translateth, and Sawa the wife of Iuda dyed. Was conforted] after mourning for his wives death, as Gen. 23. 2. & 24. 57.

sleep shawers] At such times they used to have feasts, 1. Sam. 25. 8. 11. So he went to make merry, after his mourning.

his friend] the Greek translateth Eira his shepherd, reading for Regueh a friend, (with out vowels) Rogeh, a shepherd; & so in v. 20. but the Chaldee translateth friend: & it hath the name in Hebrew of feeding together, and so generally of societie, friendship, neighbourhood.

Timah] or Thamma, a citie in the Philistines countrey, which also bellef to Iudas children for a possession, Jos. 15. 57. There Saphon took a wife, Iudg. 14. 1. &c. V. 14. wrapped her selfe] that she might

D d a not

not be known. The Greek and Chaldean understand [it] of trimming and adorning.

[The opening] or [date of] Enaim, as being the name of a place; so the Greek translateth, the gates of Anan. Enam signifieth eye, or fountays; & the dore (or opening) of the eye, may be understood, an open place to be viewed, or place of two ways. After it is called 'onely Enaim, v. 21. Such open places, harlots used, Exod. 16.25. Ier. 3.2.

V. 16. Give me to have; as the Greek sayth, Suffer me: or, Come on now, let me, &c. An example of inordinate lust in this patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the fewes (so named of this *Iudas*) have nothing wherof to rejoice in the flesh, more then other nations: but only in Christ, his holy seed, (if they would receive him) who came to save sinners, 1. Tim. 1.15.

V. 17. a pledge] or pawn; *confess*, in Hebreu *Ezabon*, whence the Greek *Ariphon* is borrowed. By this means, she provided for her security against the danger which after followed, v. 24.25. Yet she carried herself herein, after the manner of *Harlots*, Exod. 16.33.

V. 18. *signet* or *seal*: the Greek translateth it ring on the finger. Men did wear such for honour, Luk. 15.22, Ier. 22.24.

*bracelet*] or, *riband*, or *banderol*; V. 21. *her place*] that is, the place where she was. So, the prayer of the place, that is, made in this place; 1. Chron. 6.40.

*the whore*] the word here used, in Hebreu *Kedah*, comith from *Kada*, which commonly signifieth holyness; and the man thus prostitute unto filthines, is called *Keder*, usually Englished a *Sodomite*. 1. King. 14.24. This name is thought to be given (by a contrary meaning,) to common whores, who are most *unkindly* and *unchaste*. But it may be such abomination was committed among the Canaanites, under a pretext of religion and holyness. For in the apostle of Israel, howses of such unclean persons, were in the house of the Lord. 2. King. 13.7. and they sacrificed with such

whores, Hos. 4.13. An express law was given to Israel, that there should be no such sodome, nor Sodomites among them, nor their hire brought into Gods howse, for any vow, Deut. 13.17.18. become n' contempt; or, be to contempt: be laughed to scorne, for being thus deceived by a whore. Among the heathens this syn was infamous.

V. 24. *be burnt*] by Gods law, after given, to defile a betrothed woman (which here was Thamar's case with Selah), vvas death, by stoning them, Deut. 22.23.24. and a profis daughter if the played the harlot, vwas to be burnt with fire, Ier. 21.9. These lawes, it seemeth vvere executed before, and after even among the heathens: so the King of Babylon rost two Jewes in the fire for committing adultery, Ier. 29.21.23. Here Iudas in judging an other, condemned himself, Rom. 2.1. fo David, in like case, 2. Sam. 22.15.7.

V. 26. *know her*] that is, *ye with her*; see Gen. 4.1. By this free confession (according to Iudas name, vvhich signifieth a Confessor,) and absteining fro further evill with her, appeareth the true repentance of the Patriarch. And though hee was now (in all likelihood) oot above thirtie years of age: yet find we no mention of any children that ever he had more, but these two of Thamar, and Selah his son before: from which three only, the families of Iudah are reckoned; Gen. 46.12, Num. 26.19. 22. 1. Chron. 2.3.4. Eyther he married not after this time, or God blesfed him not with any more seed.

V. 28. *gave-out*] that is, put forth: the Greek translateth, the one brought forth the hand. This sheweth the birth to be most hard and dangerous, not according to the course of nature. God fo challenging the syn of Thamar, vvhish her father. See the like also in Iakobs birth, Gen. 25.26.

*come out*] the Greek translateth, *shall some one*: as comforting the woman in the extremity of her travell.

V. 29. *Hast thou broken forth* or *hast thou made-a-breach*] upon *thee*; that is, the breach is thine, thou hast made it, and shalt

shalt carry the name of it upon thee. The Greek translath. *Why is the partition divided for thee?* The Chaldee, *How great streight hath been in thee, that thou mightst prevail?* This strange & perillous childbirthing, may be compared with that of Iacob & Esau, Gen. 25. 22. 26. who strove for the first birthing in the womb; as thele also did at the birth.

*Pharex*] Hebr. *Pereis*, that is by interpretation *Breach*, so named upon this fact of his, at the birth. He violently took the dignity of the first birthright from his brother, is set before him in the geneologie, Num. 26.10. 1. Chron. 2.4.5. and became father of Christ, after the flesh, Mat. 1.13.

*Zarab*] Hebr. *Zerah*, which signifieth *Rise* or *Spring up*: (as the Sun is said to *Rise*;) because hee should first have risen, that is, have been born, but for the breach which his brother made. The Hebreu Doctors say, that Zarab had his name of the Sun, & Pharex had his name of the Moon, which sometimes v<sup>e</sup> broke (as in peeces) sometimes v<sup>e</sup> full. And that in Pharex, the strength of Davids howse was pretended: and therefore from his proceedeth the kingdom of the howse of David. R. Merton, on Gen. 38. In the birth of these two brethren, the estate of the two Churches of Jewes and Gentiles, may as in a figure, be considered: The Jew, as the elder, drawing back the hand through unbelief, Rom. 16.3.21. The Gentiles as by violence, taking the heavenly birthing, Mat. 11.12. Luk. 15.11.32. Act. 13.46.48, and when the Gentiles are fully born, then shall the Jewes (that had the signe of the first birthing on their hand) come forth again, Rom. 11.11.25.26.

### CHAPTER. 39.

1. Joseph being sold into Egypt, is there advanced in Potiphar's howse. 5. The Lord blesseth the howse for Josephs sake. 7. His misstress tempteth him to lyue with her, but he resisteth & shunmeth her. 15. She complayneth of Joseph to the men of his howse. 17. & falsely accuseth him to her husband, 19. who in anger casteth him into prison, 33. but God is with him there.

1. *And* Joseph, was brought down to Egypt: and Potiphar an Eu-nuch of Pharaoh, the Provost Mar-shal, an Egyptian man, bought him; of the hand of the Ishmaelites, which had brought him down thither. And Iehovah was with Joseph, and he was a prosperous man: and he was, in the house of his lord, the Egyptian. And his lord saw, that Iehovah was with him: & al that he did, Iehovah made it prosper in his hand. And Joseph found grace, in his eyes, and ministered to him: and he made him overseer, over his howse, and al that he had, he gave into his hand. And it was, from the time that he had made him overseer, in his house, & over all that he had; that Iehovah blessed the howse of the Egyptian, for Josephs sake: and the blessing of Iehovah, was upon all that he had; in the howse, and in the feild. And he left all that he had, in Josephs hand: & he knew not ought (that was) with him, save the bread which he did eat: and Joseph was fair in form, and fair in countenance.

And it was, after these things, that his lords wife lifted up her eyes, unto Joseph: and she sayd, Lye with me. And hee refused, and sayd unto his lords wife; Behold, my lord knoweth not what is with me in the house: & al that he hath, he hath given into my hand. There is not he greater in this howse, then I: and he bath not kept back from me, any thing; but thee, because thou art his wife: and how shall I doe this great evill, and syn against God? And it was, as he spake to Joseph, day by day: that he hearkened not unto her, to lye by her, to be

Did. 3 with

22 with her. And it was, on a certayne  
like day; that he went into the howse,  
to doe his work: & there was no man,  
of the men of the howse, there in the  
howse. And she caught him by his  
garment, saying, Lie with me: and he  
left his garment in her hand; and fled,  
and got him out. And it was, when  
she saw, that he had left his garment,  
in her hand: and was fled, out. Then  
called she to the men of her howse, &  
sayd unto them, saying; See, he hath  
brought-in unto us an Hebrew man,  
to mock us: he came-in unto me, to  
lie with me; and I called, with a great  
voynce. And it was, when he heard,  
that I lifted-up my voynce, & called:  
that he left his garment by me; and  
fled, and got him out. And she layd-  
up his garment by her: until his lord  
came, unto his house. And she spake  
unto him, according to these words,  
saying: the Hebrew servāt, which thou  
hast brought unto us, came-in unto  
me, to mock me. And it was, when  
I lifted-up my voynce, and called: then  
left he his garment by me, and fled  
out. And it was, when his lord heard  
the wrods of his wife; which she spake  
unto him, saying; according to these  
words, did thy servant unto me: then  
his anger was kindled. And Joseph's  
lord, took him; and committed him in-  
to the tower house, a place where the  
king's prisoneers were bound: and he  
was there in the tower house. And  
Iehovah was with Ioseph, and exten-  
ded mercie unto him: and gave him  
grace in the eyes of the chief keeper  
of the tower house. And the chief  
keeper of the tower house, committed  
to Joseph's hand; all the prisoneers, tha-

23

were in the tower house: and all that  
they did there; he, was the doer of it.  
The chief keeper of the tower house,  
looked not to any thing at all, in his  
hand; because Iehovah was with him;  
and that which he did, Iehovah made  
it to prosper.

## Annotations.

Egypt] in Hebrew, *Mixraim*; meaning  
*the land of Mixraim*; see Gen. 12.10. God  
sent Ioseph before his brethren, for their  
preservation. Gen. 45.5.7. [Potiphar]  
in Greek *Pentephres*. [Provost Mar-  
shal] or Prince of the slayers: see Gen. 37. 36.  
[Assassins] the Chaldee calleth them *A-  
rabians*. See Gen. 37.25.

V. 2. with Ioseph,] and delivered him out  
of all his afflictions. *Act. 7.9.10.* Th. Chal-  
dee sayth, the word of the Lord was *h̄ h̄ p̄*:  
So after in v. 3. & 21. The like promise  
God maketh to every faithfull man, *I will  
be with him in trouble*: *Psal. 91. 15.*

*was in the howse*; that is, remained there,  
patiently bearing his servitude: and ran  
not away, to his father againe. For in his  
master's house, and in prison, he continu-  
ed thirteen years. Gen. 37. 2. & 41.46. In  
the Iewish records it is layd, that he ser-  
ved 12. monachs in Potiphars house, and  
was 12. years in prison; *Seder Olam, chap. 2.*

V. 4. *ministrer*, or served: in Greek  
pleased. *Ministrer* is a free service differ-  
ing from *slavery*. *made him over*] or  
visiter: in Greek constituted him; which  
word is used in this sense, in *Luk. 12. 44.*

V. 5. *from the time*] so the Chaldee ex-  
pounds the Hebrew phrase from then: the  
Greek translateth it after.

V. 6. *save the bread*] this may be meant  
eyther of his easse and security, vyho ca-  
red for nothing, but to eat and drink, leav-  
ing all the trouble of his house upon Ioseph:  
or, it excepteth bread, that is meat and  
drink, for that the Egyptians would not  
eat with the Hebrews; see Gen. 43.32.

V. 7. *lifted up*, that is, cast her eyer, or  
looked

looked, vywith impure affections and lust,  
vwhich Christ condemneth for adulterie;  
*Mat. 5. 28.* So the Apostle speacheth of eyes  
full of adultere, i.e. 2. Pet. 2. 14. The contrary  
was in Job, Job. 31. 1. *I made a covenant  
with mine eyes*; &c. Lye with me] this  
sheweth the impudence of her face, such as  
Solomon wyarneth of, *Prov. 7.13. 18.* And  
the dangerous assault of Ioseph, vyhom  
Satan tempeth now with pleasure; when  
he could not before overcome him vywith  
affictions.

Ver. 9. *not he*] This may be meant of all  
the houshould, *not any*; or of his lord him-  
self, in a respect, *not he himself*.

Ver. 10. *day by day* or *dayly*: Hebr. day  
day; vy nich the Greek explaineth day af-  
ter day: the Hebrew sometime addeth day  
and day: *Hesl. 3. 4.* so the Greek, in 2.  
*Cor. 4. 16.* to be with her] in her company,  
so avoyding the occasions of evill.  
According to Solomons counsel, *Remove  
thy way farre from her*; and come not nigh the  
door of her house, *Prov. 5. 8.* This chaittie  
of Ioseph, is here oppoſed to the unchast  
carriage of Iudah, in *Gen. 38.*

Ver. 11. *on a certayne like day*] so the  
Greek explaineth the Hebrew phrase as  
this day: meaning, a day vyherin his mis-  
tres luttet after, or inticed him. Or day,  
being put-for time, (as in 2. Cor. 6. 2) the  
meaning may be, About this time.

*hu work*] in Greek, works, vwhich the  
Chaldee explaineth to be the scriving of  
the writings of his accounts.

Ver. 12. *got him ou*] or, went forth out:  
so in v. 13. The woman, whose hart is shires &  
netts, her hands, bands, is more bitter then death:  
but, *he that is good before God*, escheweth from  
her: *Eccles. 7.26.*

Ver. 14. *Hebre*] so the nameſth him in  
contēpt: for the Hebrews were abhorred  
of the Egyptians, *Gen. 43.32.* but was in  
deed a name of honour; see Gen. 14.13.

*to mock to abuse us*, vyherupon we shall  
be mocked and laugh'd to scorn, Or, to  
play with us. This wrodo was used before,  
but in a better ſeſe, *Gen. 16. 8.* And here  
the adultere baneſh for the precious life;  
*Psal. 6. 26.*

Ver. 20. *tower house*] or, *round house*, a  
prison built after a round form. The  
Greek calleth it a fort, (or *skone*) the  
Chaldee, a house of prisoners, *prisoners*,  
bound-men, or, refreynd of their libertie.  
Among them, Ioseph was laid in yrons,  
they hurt his feet with fetters; until the time that  
his word came, the word of the Lord tried him:  
*Psal. 105. 18. 19.* He ſuffered trouble as an  
evill doer, even unto bonds: but the word  
of God is not bound: *2. Tim. 1. 9.* And in his  
ſufferings he vvas a figure of Christ, who  
was taken from prison and from judgment: *Eſai.*  
53.8. and in his humilation, his judgment was  
taken away: *Act. 8. 33.*

Ver. 21. *gave him grace*] So the Greek ex-  
plaineth the Hebrew phrase, *gave him grace*:  
that is, made him to be gracious, and fa-  
voured. For if when men doe well, they  
ſuffer for it, and take it patiently; this is  
acceptable vwith God, *1. Pet. 2. 20.*  
chief-keeper] Hebr. Prince, or master the  
Greek translateth it, *Chief-gaoler.*

Ver. 22. *the doer*] that is, by his word &  
appointment it was done. So the Chal-  
dee paraphraſe, (in the Massorites Bible)  
explaineth it, adding, *by his word*. Thus  
Pilate is ſayd to give the body of Christ unto  
Ioseph, *Mark. 15. 45.* when he commanded  
it to be given: *Mat. 27. 58.* See alſo *Eze. 7. 17.*

Ver. 23. *looked not &c.*] or ſaw not any thing:  
the Greek tranſlateth, knew not any thing  
by him. The Chaldee ſayth, ſaw not any  
fault: underſtanding the Hebrew *Memah*,  
as *Memah in Dan. 1.4.* for a fault, or blemiſh.  
And thus, though many arbers had ſhot  
at Ioseph; his bow abode in strength, and the  
arms of his hands were made firm, by the hands  
of the Mighty(God) of Iacob: *Gen. 49.23. 24.*

## C H A P. XL.

1. *The Butler and Baker of Pharaoh in pri-  
ſon*, 4. *Ioseph hath charge of them*, 5. He in-  
terpreth their dreame; 20. which come to pass, ac-  
cording to his interpretation, the Butler being  
reſtored to his place, and the Baker hanged, 23.  
Yet the Butler forgotteſh Ioseph,

And

**A**nd it was after these things; **that** the butler of the king of Egypt, and the baker, synned: against their lord, the king of Egypt. And Pharaoh was wroth, against two of his Eunuches: against the chief of the butlers, and against the chief of the bakers. And he committed them into ward, in the house, of the Provost Marshall, into the tower house: the place, where Joseph was bound. And the Provost Marshall charged Joseph, with them, & he ministered to them: and they vvere some dayes in ward. And they dreamed a dream both of them, ecb-man his dream in one night; ecb man, according to the interpretation of his dream: the butler & the baker, vwhich (belonged) to the king of Egypt, vwhich were bound, in the tower house. And Joseph came unto them, in the morning: and saw them, and behold, they were sad. And he asked Pharaohs Eunuches, which were with him in the ward of his lords house, saying: wherfore, are your faces evill, to day. And they sayd unto him; we have dreamed a dream, and ther is no interpreter of it: And Joseph sayd unto them; doc not interpretations (belong) to God? tell me them, I pray you. And the chief of the butlers, told his dream, to Joseph: and sayd unto him; in my dream, behold a vine, was before me. And in the vine, were three branches: and it was as though it budded, the blossome therof shot-up; the clusters therof, brought forth ripe grapes. And Pharaohs cup, was in my hand: and I took the grapes, and pressed them into Pharaohs cup; and I gave

the cup, into Pharaohs hand. And Joseph sayd unto him; This is the interpretation of it: the three branches, they are three dayes. Yet within three dayes, shall Pharaoh lift up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup, into his hand; after the former manner, when thou wast his butler. But remember me with thee, when it shall be wel with thee; and doe mercy with me, I pray thee; and make mention of me, unto Pharaoh; and bring me forth, out of this house. For I was stollen by stealth, out of the land of the Hebrews: and here also, I have not done anything; that they should put me, into the dungeon. And the chief of the bakers law, that he had given a good interpretation: and he sayd unto Joseph; I also (saw) in my dream; and behold, three white baskets, were on my head. And in the uppermost basket, there was of al Pharaohs meat, of bakers work: and the fowls, did eat them, out of the basket, upon my head. And Joseph answered, & sayd; This is the interpretation therof: the three baskets, they are three dayes. Yet within three dayes, shall Pharaoh lift up thy head, from off thee; and shall hang thee, on a tree: and the fowls shall eat thy flesh, from off thee. And it was, in the third day, which was Pharaohs birth day; that he made a banquet, unto all his servants: and he lifted up the head, of the chief of the butlers; and the head, of the chief of the bakers, among his servants. And he restored, the chief of the butlers, unto his butlership: and he gave the cup, into Pharaohs hand. And

the chief of the bakers, he hanged: as Joseph had interpreted to them. Yet did not the chief of the butlers, remember Joseph, but forgot him.

## Annotations.

**1** **B**utler] or, expander, who used to give the cup into the kings hand, ver. 13. So Nehe. 1. 11.

**2** **Eunuches**] or officers, in Chaldee Princes: see Gen. 37. 36. chief] or Prince. The Greek translathet Archioinochos, the Chief wine power: and Archisippos the Chief bread maker. The Chaldee Rab-shakei.

**3** **V. 3 Provost-mayoral**] see Gem. 37. 36. **tower**] prison, Gen. 39. 20.

**4** **V. 4, some dayes**] or a year: for so the word dayes often signifieth: see Gen. 24. 55. & 4. 3.

**5** **V. 5, according to the interpretation**] that is, no vain dreame, but significant, and shewing things to come, according to the interpretation that Joseph gave of them. Of dreaming, see the notes on Gen. 10. 3. &

**6** **V. 6, sad**] the Greek translathet, troubled: & so the Hebrew importeth an angry discontent, and fretfull trouble of mind, Prov. 19. 3. with a sad and lowring countenance, Dan. 1. 10. So dreams and visions sent of God, vle much to affeit men, Gen. 41. 8. Dan. 2. 13. Mat. 27. 19.

**7** **V. 7, evill**] that is, sad; as the Greek translathet ikuthropos, which word the Evangelists use in like sense, Luk. 24. 17. Mat. 6. 16. So good, is often used for merrie or cheerful, Est. 1. 10. Esa. 65. 14.

**8** **V. 8, no interpreter**] they being prisoners, could not goe to the toothsayers & wife, son of Egypt, as that people was wont to doe, Gen. 41. 8. When Gods oracles are not opened and understood, it is a cause of heaviness. Rev. 5. 4. tell me] Joseph was in bonds, as an evill doer: but the word of God is not bound: & so Paul, 1 Tim. 2. 9. Here Josephs faith shewed it selfe; before he himselfe was a

dreamer, Gen. 37. 5. p. now he becomer an interpreter, and makeith a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the true God, as Deut. 18. 10. 11. 12. Esa. 8. 19. And taxeth the vanity of such in our times, as write bookeis of the art of interpreting dreams.

**V. 9, behold**] Hebr. and behold; but the word and sometime is redundant in that tongue, as is observed on Gen. 36. 24.

**10** **V. 10, as though**] or, when it budded. shot-up; [Heb. ascended.]

**11** **V. 11, they are**] that is, they signifie three dayes. So in Gen. 4. 1. 26.

**12** **V. 13, within three dayes**] which is explained ver. 20. to be in the third day: see a like phrase in Gen. 7. 4. and of the mystical number three. See Gen. 22. 4.

**13** **lift up**] this phrase sometime signifieth to promote unto honour, as Jer. 52. 31. sometime head, is used for summ, & it meaneth to take the summ, or to reckon, as Exod. 30. 12 which may also be intended here. The Greek translathet shal remember thy principallity: the Chaldee, [b. l remember thee, place] or base, seat: meaning his office, of butlership, as the Greek & Chaldee explain it, and is confirmed by ver. 21.

**14** **Ver. 14, this house**] this prison: so the Greek sayth, this hold. Joseph though patient in adversitie, yet used all good means to procure his libertie.

**15** **Ver. 15, stolen by stealth**] or indeed stolen: Hebr. stealing stollen. the Hebrews] the land of Canaan, wherein the children of Abraham dwelt, who was called an Hebrew, Gen. 14. 13. Thus Joseph calleth it, by faith in Gods promises. In Zach. 1. 12. it is called the holy land.

**dungeon**] or pit, in Chaldee, the house of prisoners. Thus Joseph pleaded his innocence, as Daniel also did, Dan. 6. 22. & Paul Act. 24. 12. 13. 20. & 25. 10. 11.

**16** **V. 16, law**] this word the Greek addeth, I saw a dream. white] or, with holes, for the Hebrew word signifieth both: and may mean baskets made of white rods, with holes, as net work. But

Ec the

19

the Greek, and Thargum Ierusalem do understand it of white bread, or meats in them.

V. 19. *lift up*] or (as the Greek translateth it,) *take away thine head*; in a contrary meaning to the former, ver. 13, but it may be understood of *reckoning*, as before; and putting this man out of the number of his officers.

*a tree*] the Chaldee translath it, *a Gallow tree, or gibbet, croft*: such as that wheron Christ was crucified, called sometime only *a tree*, as Act. 5. 30, & 10. 39. 1. Pet. 2. 24. After by the law, such as dyed on tree, had the curse of God upon them; Deut. 21. 23.

V. 20. *a banquet*] Hebr. *a drinking*. This custome to keep bankets on birth dayes, appeareth to be most ancient; and it continued till Christis time on earth, Mat. 14. 6, and so till this day. *Lifted up*] the Chaldee translath it, *he remembred the head, &c.*

V. 22. *hanged*] As Ioseph was in prison with these two malefactors, & according to his word, the ooe was restored to his former honour; the other put to death: so Christ was in the midst of two malefactors; who one of them was restored to eternal life, the other left to dye in his synnes, Luk. 23. 33. 39. - 43.

V. 23. *forget him*] which was both great unthankfulness, and unto Ioseph, a further exercise of faith & patience from the hand of God, two years longe: *till the time his word came*, Psal. 105. 19. So the scripture elsewher taxeth forgetfulness of benefits, & of the affliction of Ioseph. Eccl. 9. 15. 16. Amos. 6. 6.

## CHAPTER. XLI.

1. Pharaohs two dreams, of seven kine, and sevē ears of corn. 2. the wife men of Egypt could not interpret them. 3. The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 4. Who sendeth for Ioseph out of prison, & propoundeth to him his dreams. 5. Ioseph interpreteth them. 6. Seven years of plenty are fore-told, and seven

years of famine. 7. Pharaoh is counseled to provide against the dearth. 8. Joseph is advanced to be over Pharaohs house, & over all the land of Egypt. 9. He marrieth Asenath. 10. gathereth up much corn. 11. begetteth two sons, Manasseh and Ephraim. 12. The famine beginneth in Egypt and all lands.



I And it was, at the end of two ayeres of dayes: that Pharaoh dreamed; and behold, he was standing by the river. And behold, there came-up out of the river, seven kine; fair in sight, and fat in flesh: and they fed in a medow. And behold, seven other kine came-up after them, out of the river; yll in sight, and lean in flesh: and they stood, by the (other) kine; upon the brink of the river. And the kine (that were) yll in sight, and lean in flesh, did eat-up the seven kine, (that were) fair in sight, and fat: and Pharaoh awoke. And he slept, and dreamed the second-time: & behold, seven ears-of-corn, came-up in one stalk, fat and good. And behold, seven ears-of-corn, thinn and blasted with the east-wind: sprang-up, after them. And the thinn ears swallowed-up the seven fat and full ears: and Pharaoh awoke, and behold, (it was) a dream. And it was in the morning, that his spirit was striken-amazed; & he fent, and called all the magicians of Egypt, and al the wife-men therof: and Pharaoh told them, his dream; and ther was no interpreter of them, to Pharaoh. And the chief of the butlers spake to Pharaoh, saying: I, doe remember this day, my synns. Pharaoh, was wroth with his servants; and committed me into ward, in the house

house of the Provost Marthal: *both me, and the chief of the bakers*. And we dreamed a dream in one night, I and he: we dreamed, each-man according to the interpretation of his dream. 12. And ther was there with us, a young-man an Hebreue; servant to the Provost Marhall; and we told him, & he interpreted to us our dreams: *to each-man according to his dream*, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, & him he hanged. 14. And Pharaoh sent, and called Ioseph; & they brought-him hastily, out of the dungeon: and he shaved himself, and changed his garments; & came-in unto Pharaoh. And Pharaoh sayd, unto Ioseph; *I have dreamed a dream, and there is no interpreter of it: and I, doe hear say, of thee; thou wilt hear a dream, to interpret it.* And Ioseph answered Pharaoh, saying, *It is not in me: God will answer, the peace of Pharaoh.* And Pharaoh spake, unto Ioseph: *In my dream, behold I was standing, upon the brink of the river.* 18. And behold, ther came-up out of the river, seven kine; fat in flesh and faire in form: and they fed, in a medow. 19. And behold, seven other kine, came-up after them; poor and very yll in form, & lean in flesh: *I have not seen their like, in all the land of Egypt, for evilles.* 20. And the lean and evill kine; did eat up, the first seven fat kine. 21. And they came into the inward-parts of them; and it was not knownen, that they were come into their inward-parts; and their sight was evill, as at the beginning: and I awoke. And I saw, in my dream; and behold, seven ears-of-corn, came-up in one stalk, full and good. And behold, seven ears-of-corn; withered, thinn, blasted with an east-wind: sprung up, after them. And the thinn ears, swallowed-up the seven good ears: and I told this, unto the magicians; and ther is none that declareth it, to me. And Joseph sayd, unto Pharaoh; *the dream of Pharaoh, is one: that which God is a doing, hath he declared to Pharaoh.* The seven good kine, they are seven yeres; and the seven good ears-of-corn, they are seven yeres: *the dream is one. And the seven lean and evil kine, that came-up after them, they are seven yeres; and the seven empty ears-of-corn, blasted with an east-wind: shalbe, seven yeres of famine.* This is the word, which I have spoken unto Pharaoh: *that which God is a doing, he sheweth unto Pharaoh.* Behold, seven yeres are coming: of great plentie, in all the land of Egypt. And seven yeres of famine, shall arise after them; and all the plentie shalbe forgotten, in the land of Egypt: and the famine, shall consume the land. And the plentie shall not be known, in the land; because of that famine, afterwards: for it, shalbe very heavy. And for that the dream was doubled, unto Pharaoh, twice; it is because the thing is firmly-prepared, of God; and God commandeth, to doe it. And now, let Pharaoh provide, a man discreet and wise; and set him, over all the land of Egypt. Let Pharaoh doe this; and let him appoint Bishops, over the land: and take up the fift-part, of the land of Egypt, in the seven yeres of plentie. And let them gather, all the meat of the

thie good yeres that come: and lay up corn under the hand of Pharaoh, for meat in the cities , and let them keep it. And the meat shalbe for store, to the land; for the seven yeres of famine , which shall be in the land of Egypt : that the land be not cut off, by the famine. And the wvord was good, in the eyes of Pharaoh; & in the eyes, of all his servants. And Pharaoh sayd, unto his servants: shall we find such a one as this is , a man in whom the spirit of God is? And Pharaoh sayd, unto Ioseph; forasmuch, as God hath made known unto thee, all this : ther is none discreet and wise as thou art. Thou, shalt be over my house; and at thy mouth, shall all my people kys: onely in the throne, will I be greater then thou. And Pharaoh sayd, unto Ioseph; see, I set thee, over all the land of Egypt. And Pharaoh took off his ring, from on his hand; and put it, upon Iosephs hand : and arayed him, in vestures of fine-linnen; and put a chain of gold , upon his neck. And he made him to ride, in the second charret, which he had; and they cried before him, Abrek: and he set him , over all the land of Egypt. And Pharaoh sayd, unto Ioseph, I am Pharaoh: and without thee, shall not a man lift-up his hand , or his foot, in all the land of Egypt. And Pharaoh called Iosephs name, Zaphnath-paaneach; and he gave unto him Aenath, the daughter of Poti-pherah, preift of On, to wife: & Ioseph went out , over the land of Egypt. And Ioseph, was thirtie yeres old; when he stood, before Pharaoh king of Egypt: and Ioseph went out , from before

Pharaoh; and passed through all the land of Egypt. And in the seven yeres of plentie, the land yeilded, by handfulls. And he gathered-up all the meat of the seven yeres , vvhich were in the land of Egypt; and layd-up the meat, in the cities : the meat of the feild which was round-about every citie , he layd-up within the same. And Ioseph gathered corn, as the sand of the sea , very much : until he left numbring , for it was without number. And unto Ioseph vvere born, two lounns; before there came, a yere of the famine : vvhich Aenath the daughter of Poti-pherah , preift of On , bare unto him. And Ioseph called , the name of the first-born; Manasses; for God hath made me forget, all my molestation; and all my fathers house. And the name of the second, called he Ephraim : for God hath made me fruitfull , in the land of my affliction. And the seven yeres of plentie , which were in the land of Egypt ; were ended. And the seven yeres of famine , began to come; as Ioseph had sayd: and the famine was in all lands; but in al the land of Egypt, there was bread. And all the land of Egypt, was famished; and the people cried to Pharaoh; for bread: & Pharaoh sayd unto all the Egyptians, Get unto Ioseph; what he sayth unto you, doe: And the famine was , over all the face of the earth: and Ioseph opened all (the houses) that (had corn) in them; and sold to the Egyptians: & the famine waxed strong , in the land of Egypt. And every land, came into Egypt; to Ioseph, for to buy(corn); because the famine was strong; in every land.

## Annotations.

**¶ ¶ ¶** Here beginneth the tenth section of the law, called AT THE END:

See Gen. 6. 9.

1 Ver. i. of dayes] that is, two full yeres ; as a moneth of dayes, is a / moneth ; Gen. 29. 24. See the notes on Gen. 3. So in the second yere, Nebuchadnezar dreamed: Dan. 2. 1. and behold] the Greek translathet , he thought he stood. So in v. 17.

3 Ver. 3. yll] that is, deformed, or (as the Greek translathet) foul. So after, in v. 4. &c. bink [or bank] Hebr. lp. So v. 17.

6 Ver. 6. East wind] whose proprieitie is to burn and blast the fruits : Ezek. 17. 10. & 19. 12. Hos. 13. 15.

7 Ver. 7. the thin] the Greek addeth , the five thin ears : so in v. 20. 24. a dream] or, the dream was; that is, continued in his mind and troubled him , as the next words manifest. Of a dream, see Gen. 20. 3. & 37. 5.

8 Ver. 8. striken-amazed] the Greek translathet , his soule was troubled. The Hebrew word signifieth striken or beaten as with a hammer; behammered. The fame is spoken of Nebuchadnezar in like case, Dan. 2. 1. 3. It sheweth the power of God in his word and works , even before men doe understand the meaning of them.

magicians] in Hebrew Chastummim , the Greek calleth them here expiators (elsewhere, incanters; Exod. 7. 11) they were such as had skill in the nature of things. Nebuchadnezar King of Babylon called also for such, to shew him his dream, Dan. 2. 2. and Belshazzar,his vision, Dan. 5. 8. wise-men] the Learned of all nations, were so called , even among the Iewes, Mat. 23. 34: among the Greeks they were named Philosophers, that is Lovers of wisdom. Act. 17. 18. Pythagoras was the first, vvhich devised the name, because he thought no man was wise, but God only. dream] both his dreams , as the word them after manifestereth : called a dream because they

were both one , v. 26. or , after the usuall manner of the Hebrew tongue , that putteh one for many : see Gen. 3. 2. inter-preter] that could interpret. Thus God maketh the wisdom of the wife, to perish, Esa. 29. 14. So was it also with the Mages of Babylon , Dan. 2. 10. & 3. 8.

13 Ver. 13. he] that is Pharaoh restored: v. 20. The Greek translathet that I was restored to my principallite, & he was hanged. place] that is, as the Chaldee expounds it Office , or ministrition. So Gen. 40. 13.

14 Ver. 14. brought him basly] Hebr. made him runn. So Daniel was brought before the King in basly, Dan. 2. 5. Of Ioseph it is sayd, The King sent & loosed him ; the ruler of the people sent and released him: Psal. 105. 20.

dungeon] or pri : the Chaldee sayth , the house of the prisoners. shaved] vvhich before it seemeth had let his haire grow, in signe of sorrow and mourning, as in 2. Sam. 19. 24. Mephibosheth had not trimmed (as the Chaldee paraphrall sayth not shorn) his beard ; from Davids departure, till his return in peace. And other nations kept this rite : for T. Livius (in his 6. book,) relatheth how one Malius being cast in prisyon, many men sorrowing for him , did let the haire of their head and beard grow long. The like is mentioned of others , Plutarch , in Calone Vitae , Cicero in Orat. de lege Agraria . And by shaving , understand, polling in a seemly sort ; for to shave the haire all awy , specially of the beard, vvas also a signe of sorrow, Jer. 41. 5. Therfore both extremities are forbidden , and the mean commandied to the Preidens, in Ezek. 44. 20. See also the notes on Lev. 10. 6. garments] his prisyon weeds, vvhich vvere also mountfull , & so not meet to come in before the King , as Est. 4. 2.

15 Ver. 15. thou wil hear] or, that thou canst understand: as hearing often signifieth, Gen. 11. 7. The Greek translathet , that thou hearing dreams , doost interpret them.

to interpret] or, as the Chaldee explains it, and interpret it. See the notes on Gen. 2. 3.

Ver. 16. It is not in me] or, Be it not in me, to take this upon me: or, without me, God will

will answer. The Greek (neglecting the points & distinctions) translateth, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh. Like modestie was in Daniel also ; not to take the glory to himself. Dan. 2. 30. 28. peace] in Greek, salvation : peace comprehendeth welfare, prosperity, safety, and all good things. For the word Salem, Peace, hath the signification of integrity & whole perfection of ones good estate. So Gen. 37. 14.

Ver. 19. eviles] that is, leanness, yll favour rednes, or deformite.

Ver. 21. the inward parts] that is, the bowels, as the Chaldee, the bellies, as the Greek translateth. This noted the greatness of the famine v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rain, but the land is watered by the overflowing of the river Nilus, & by the husbandmen care to draw small rivers along to moisten the countrye, Deut. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase.

awoke] the Greek addeth, and slept again.

Ver. 30. the land] that is, as the Chaldee explaineth, the people of the land : So v. 36. See Gen. 11. 1.

Ver. 31. very heavy] or vehemently greevous: the Greek translateth it strong.

Ver. 32. the thing] Hebr. word, firmly prepared] or surely purposed, stablised: the Greek faith, the word a true. Here God teacheth the reason, why things are sundry times repeated in the scriptures.

Ver. 34. Bishops] or overseers, officers to visit and look to the state of the land. The Hebrus Pakid, as the Greek Episcopos, (σύριος) whence we have formed our English word Bishop, is any man that hath charge and office, for any busines civil or ecclesiastical: as the Bishops of the armie, Num. 31. 14. 2. King. 11. 16. the Bishps (or overseers) of them that did the work, 1. Chron. 34. 12.

17. So among the Priests & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the gospel, 1. Tim. 3. 1. 2. [take up the fit] Hebr. five the land ; as to take, is to take the tenth part. So Thargum Jerusalem expounds it, to take up one of five. Thus taught he providence in the time of plenty, against time of want ; as Solomon dooth by example of the pismire, Prov. 6. 6. 7. 8. See also Luk. 16. 9.

V. 35. of Pharaoh] the Chaldee explaineth it, of Pharaohs officers.

36 Ver. 36. for store] or, provision ; a thing committed in trust to be kept. See Lev. 6. 2. the land] the Chaldee saith, the people of the land : as in v. 30.

37 Ver. 37. the word was good] or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. & inclined the Kings hart to assent unto good counsef : for, the hearing ear, and the seeing eye ; the Lord hath made even both of them : Prov. 20. 12.

38 V. 38. spirit of God] The Chaldee paraphrach, the spirit of propesie from before God. The like praisie is of Daniel, Dan. 4. 6. & 5. 1. So for office in the church, men are to be chosen full of the Holy spirit, Act. 6. 3. By this speech of Pharaoh, and by the verle following, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodness &c. wherupon the King made him a teacher of wisdom unto his Senators, Psal. 105. 22.

39 Ver. 39. all this] the Greek saith, all these things. Ioseph hath honour, for opening misteries : so Daniel in Babylon, Dan. 2. 46. 47. & 5. 29. and the Lamb Iesu, Rev. 5. 9. 12. And as Ioseph by telling two dreams, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he commeth to his exaltation. dispeſe &c. the Greek translates it, more prudent & wiser than thou.

40 Ver. 40. over my house] as steward : or governor : as the Chaldee saith, Officer of my house : so 1. King. 8. 3. 2. King. 18. 18. Luk. 12. 42. He made him Lord of his house, and ruler of all his poſſeſſion. Psal. 105. 21.

mouth] that is, word (as the Chaldee explains it,) or commandement : so Job. 39. 30. Num. 9. 20. Luk. 19. 22. Gen. 24. 57. kiss] or apply, namely the hand to the mouth, as Job. 31. 17. in sign of honour and obedience, so the Greek translateth, at thy mouth shall all my people obey. Or, we may refer it to the former, shall kiss thy mouth, that is, love, honour, obey thee and thy words, in which senſe David saith, kiss the son, Ps. 2. 12. and Samuel kissed Saul, when he annoyed him king, 1. Sam. 10. 1. & men kiss his lips, that answereth right words, Prov. 24. 26. The Chaldee translateth, at thy word shall all the people be armed, Ioseph had authority over all the Princes of Egypt, to bind them to his will, and to make the Elders wife, Psal. 105. 22. the king made him governor over Egypt, and all his house, Act. 7. 10.

41 V. 41. I set] or give: so v. 43. these words are used as one : see Gen. 1. 17. & 9. 12. & 17. 5. The Greek saith, & constitute thee this day. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the kings dreame, Dan. 2. 48. Thus God bringeth low, and liftest up ; liftest up the poor out of the dust, and liftest up the begger from the dunghill, to set him among princes, &c. 1. Sam. 2. 7. 8. Psal. 113. 7.

42 V. 42. fine linen] or, byß, in Hebr. shesh: a kind of silk that groweth in Egypt and other lands, Ezek. 27. 7. It made costly white cloth, which great personages used to wear: Prov. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8. The Greek and Chaldee, term it byß. See the notes on Exod. 25. 4.

43 V. 43. the second] Kings had two charretts, for more honour, and use. 1. Chron. 35. 24. by setting Ioseph hereon, the King honoured him; as Mordecai was, by riding on the Kings horse, Eſh, 5. 8. &c. The Hebreu phrase is charret of the second, whereby may be meant of the second person, or next to the King. The Greek translateth, second charret.

44 Abrek] the Chaldee translateth thus is the father of the King : as compounded of Ab, a father, and Rek, which the Syriak, useth sometime for a King, accor-

ding to the Latine Roi : and Ioseph profesteth, that God had made him a father to Pharaoh, Gen. 41. 8. Thargum Jerusalem alſo expoundeth it, God gave (or Live let) the Father of the King ; the Master in wisdom, and tender in years. Or, Abrek is to kneel-down, the same that Habek, after the Egyptian manner of pronouncing, as Egali Eſa, 63. 3. is used for Higalit; and Aſhem Ieris 3. for Hasbek.

44 V. 44. am Pharaoh] that is, King : for this is an honourable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath, to confirm his authority: so I am Pharaoh, without thee, &c. bi hand or foot] that is, do anything. The Chaldee adds before he speake of arms, v. 40. So here againe, translateth, without thy word shall not lift up his hand to bold weapons, nor his foot to ride on a horse, &c.

45 Verl. 45. Zaphnath paaneach] Egyptian words, which the Greek leaveth untranslated, the Chaldee paraphrast interpreteth, The man to whom secrets are revealed; & Philo saith, a finder out of secret things. Hierom expoundeth them, the sevior of the world, priest of On] or Prince, President; (as the Chaldee calleth him Rebba.) But the Greek translateth Priest of Heliopolis. He might be both, as was the maner of those times and places. See Gen. 14. 18. And among the Egyptians, Priests were learned men and Doctors of Arts, awel as sacrificers to their Gods, Diodor. Stuk. 1. book. On was a citie in Egypt called also Aven, Ezek. 30. 17. in Greek Heliopolis, that is, the citie of the Sun. They of Heliopolis are reported to be the wifel of all the Egyptians, and unto that citie the people used to resort once a year to do honour unto the Sun, by sacrifice. Herodotus Euterpe.

over] the Chaldee addeth, rule over the land. So in v. 45.

46 V. 46. old] Hebr. son, that is, going on his 30. yeare [see Gen. 33. 1.] So this exaltatio of Ioseph was 3. yeares after he was sold into Egypt; Gen. 37. 2. And at this age of 30. yeares, our Lord Iesu began his administration, Luk. 3. 23. So did the Levites in

in the Lord's tabernacle, Num. 4. 3. &c. David began his reign, 2. Sam. 5. 4.

47 V. 47. *yilded*] Heb. made, that is, brought-forth fruit: [see Gen. 11. 30.] meaning abundantly; a handfull increase of one kernel.

48 V. 48. *layd up*] Hebr. gave: see Genes. 13. 10. *the feld which was &c.*] in the Hebrew the words stand thus, *the field of the city which (was) round about it.*

51 V. 51. *Mansifeth*] Hebr. Mansifeth; the holy Ghost in Greek calleth him Mansifeth, Rev. 7. 4. by interpretation, it is Forgetting, or Making to forget: the reason whereof followeth. So in Esa. 65. 16. promise is made of former troubles to be forgotten.

*Fathers house*] meaning the molestation and injurie which hee had susteined at his brethrens hands.

52 V. 52. *Ephraim*] that is, Made fruitfull, This son, was by Iakob set before his elder brother; and of these two, came two tribes, to Ioseph had a double portion for the first birthright. Gen. 48. 5. 14. 19. 20. 1. Chrys. p. 2.

55 V. 55. *was famisifed*] or hungred, had famine.

56 V. 56. *all the houres. &c.*] in Greek, all the barns of corn.

*fold*] to weet, corn. The Hebrew word signifieth breaking, and because corn and meat breaketh mens fast and hunger, therupon it is applied to the selling & buying of corn or food; the reaon whereof is shewed in Gen. 42. 19. where it is called the *breaking of the hunger*; meaning, corn for the hunger (or famine) of their houses. So in Psl. 104. 11. by water, the wild Asses are sayd to *break their thirst*. To this also we may add, the phrase of *breaking bread*, that is, of distributing & communicating it. Eze. 38. 7. Act. 2. 46. & 20. 7. *Hee shall withholdeth corn*, the people shall curse him, but blessing [be] upon the head of him that setteth it: Prov. 13. 26.

57 V. 57. *every land*] over all the earth: so the Chaldee sayd: all the inhabitants of the earth: in Greek, all countries; that is, the people in them, meaning al the countries idjoying therabout. in every land]

or, in all the earth, 23 vers. 16. God called a famine upon the land, (or earth,) he brake all the staffe of bread, But he had sent a man before Iakob and his houle; even Ioseph, who was sold for a servant; him God sent before them, to preserve life: Psl. 105. 16. 17. Gen. 45. 5.

## C H A P. XLII.

1 Iakob sendeth his ten sons to buy corn in Egypt. 6. They are imprisoned by Ioseph for spies. 18. They are set at libertie, on condition to bring Benjamin. 21. They have remorse for the injurie they had done to Joseph. 24. Simeon is kept bound for a pledge. 25. They return home with corn and their money. 29. They relate unto Iakob the hard things beset them. 36. Iakob refuseth to send Benjamin, though Ruben would engage his two sons for him.

1 And Iakob saw; that there was Acorn-to-sell in Egypt: and Iakob sayd unto his sonns; why look ye one-upon-an other? And he sayd, Behold I have heard; that ther is comto-sell, in Egypt: goe-yee-down thither, & buy corn for us from thence; that vve may live, and not dye. And Iosephs ten brethren went down to buy corn, in Egypt. But Benjamin, Iosephs brother, Iakob sent not with his brethren: for he sayd, lest mischiefe befalle him. And the sonns of Israel came, to buy corn, among those that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corn to all the people of the land: and Iosephs brethren came, & bowed down-themselves unto him, with their faces to the earth. And Ioseph saw his brethren, & knew them: and he made himself strange unto them, and speake with them hard words; and sayd

Iosephs dreams fulfilled.

GENESIS XLII. Simeon imprisoned.

sayd unto them, whence come yee? And they sayd, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they knew not him. And Ioseph remembred, the dreams, which he had dreamed of them: and he sayd unto them, yee are spies; to see the nakednes of the land, you are come. And they sayd unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sonns of one man: we are true men; thy servants, are not spies. And he sayd, unto them: Nay, but yee are come to see, the nakednes of the land. And they sayd; We thy servants, were twelve brethren, the sonnes of one man, in the land of Canaan: and behold, the youngest, is with our father this day; & one, is not. And Ioseph sayd, unto them; That is it, that I speake unto you, saying, yee are spies. By this, ye shall be proved: as Pharaoh liveth, if ye goe forth from hence; except, when your youngest brother come, hither. Send one of you, and let him fetch your brother: & you, be yee in bonds; that your words may be proved; whether truth be in you: and if not, as Pharaoh liveth, surely ye are spies. And he put them all together, into ward, three dayes. And Ioseph sayd unto them, in the third day, This do, and live: I fear God. If yee be true men; let one of your brethren, be bound in the house of your ward: & goe you, bring ye corn, for the famine of your houses. And bring your youngest brother, unto me; and your words shall be verified, and ye shall not dye: and they did so. And they sayd, Let man unto his brother; Verily, we

are guilty, concerning our brother: in that we saw the distress of his soul, when he besought us for grace, and we heard him not: therefore, this distress, is come upon us. And Reuben answered them, saying; did not I say unto you, saying, doe not sin against the child, and ye heard not? and his blood also, behold it is required. And they, knew not; that Ioseph heard: for an interpreter, was between them. And he turned about from them, and wept: and he returned unto them, and spake unto them; and took from them, Simeon; and bound him, before their eyes. And Ioseph commanded, that they shold fill their vessels with corn, and to rehore, every mans money into his sack; and to give them, provision, for the way: & thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack, to give provender, to his ass, in the inn: & he saw his money, and behold it was, in his baggs mouth. And he sayd unto his brethren, my money is restored; and also, behold it is in my bag: and their hart went forth; and they trembled, & man to his brother, saying; what is this, As God hath done, unto us? And they came, unto Iakob their father, unto the land of Canaan: and told him all that befalle them, saying. The man, the Lord of the land, spake with us, hard words; and took us, as spies of the land. And we layd unto him, we are true men: we are not spies. We were twelve brethren, sonns of our father: one was not, and the youngest is the day, with our father, in the land of Canaan.

F f Canaan.



vy burden, hastening my death.

37 Vers. 37. *my two sons*] so to the Greek translizeth, and the Hebrew is elsewhere so used. *Exod. 18. 3.* But it may also bee Englished, *two of my sons*; he having four in all, *Gen. 46. 9.* This condition being unnatural & synful, Iakob would not admit of it but continueth his purpose, not to let Benjamin goe, v. 38.

38 V. 38. *himself alone*] meaning of Rachels children, as is explained, *Gens. 44. 20. 27. 28.* *ad]* or, *if mischiefe*; in Chaldee, *death*: see v. 4. *my gray hairs*] Heb. *my graynesse, or hoariness*: that is, *me who am gray headed*. *unto hell*] to the grave, or state of death. See *Gen. 37. 35.* Iakob in these doubs and feares, bewrayeth weaknesse of faith; which afterwards he overcometh, resting in the providence of God: and then Moses nameth him *Israel*, *Gen. 43. 11.*

## CHAP. XLIII.

1. The famine continuing, Iakob would send again into Egypt; but his sons durst not goe without their young brother. 2. Israel ofreth to be surety for Benjamin. 3. Israel at length yieldeth, and sendeth them with a present, double money, & a blessing. 15. Joseph enteriseth his brethren. 18. They are affayde; and after the steward the money which had been restored them. 23. The steward comforteth them, and bringeth out Simeon. 26. Joseph receiveth their present; 29. blesseth Benjamin. 31. and maketh all his brethren a feast. 33. but sheweth speciall favour to Benjamin.

1 And the famine was heavy in the land. And it was, when they had made-an-end of eating the corn which they had brought, out of Egypt: that their father sayd unto them; Goe-againe, buy for us a little food. 3 And Iudah sayd unto him, saying; The man did protesting protest unto us, saying, ye shall not see my face; except your brother be with you. If thou

wilt send our brother, with us, we will goe-down, and buy food for thee. 5 And if thou wilt not send him, we will not goe-down: for the man sayd unto us, ye shall not see my face; except your brother be with you. 6 And Israel sayd; vwherefore did you me the evil? to tel the man, whether ye had yet a brother? 7 And they sayd, the man asking asked of us & of our kindred, saying; Is your father yet alive? have ye a brother? and we told him, according to the tenour of these wordes: Did wee knowing know, that hee would say, bring your brother down? 8 And Iudah said unto Israel his father, send the yong man with me, and we will arise and goe: that we may live & not dye, both we and thou, and also our little-ones. 9 I, will be surety for him; of my hand, shal thou require him: if I do not bring him unto thee, and set him before thee, then will I be a sinner unto thee, all dayes. For, except we had lingred: surely now we had returned these two-times. 10 And Israel their father, sayd unto them; if (it must be) so now, doe this, take of the prai-worthy fruit of the land, in your vessels; & cary-down to the man, a present: a little baulm, and a little honey, splices and myrrh, cerebinth-nuts, and almonds. And take in your hand, double money: and the money that was restored, into the mouth of your baggs, ye shall carry agayne in your hand: peradventure it was an over-sight. 12 And take your brother: and arise, goe-againe unto the man. And God almighty, give you mercies, before the man; that he may send-away with you, your other brother,

brother, and Benjamin: and I, if I be bereaved of my children, I am bereaved. 15 And the men took this present; & took double money in their hand, and Benjamin: and arose, and went down to Egypt; and stood, before Joseph. 16 And Joseph saw Benjamin, with them; & he sayd to him that was over his house, bring the men to house: and slay a slaughter (of beasts,) and make-ready; for the men shal eat with me, at noon. 17 And the man did as Joseph had sayd: and the man brought the men into Josephs house. 18 And the men feared, because they were brought into Josephs house: & they sayd, for the matter of the money, that was returned in our baggs at the first; are we brought-in: to roll himself upon us: and to fall upon us; and to take us for servants, and our asses. 19 And they came-neer unto the man, which was over Josephs house: and they spake unto him at the dore of the house. And sayd, O my lord: coming-down we came-down at first, to buy food. And it was, when we came to the Inn, and opened our baggs; that behold every-mans money was in the mouth of his bag; our money, in the weight therof: and we have brought it againe, in our hand. 22 And other money, have we brought down in our hand, to buy food: we know not, vwho put our money, in our baggs. And hee sayd, peace be to you, fear not; your God, and the God of your father, hath given to you the treasure, in your baggs; your money, came unto me: & he brought out Simeon, unto them. 24 And the man brought the man, into Josephs house: and gave them water, and they wvashed their feet; & he gave proverder, to their asses. And they made-ready, the present; against Joseph came, at noone: for they heard, that they shold eat bread, there. And Joseph came to house; and they brought unto him, the present which was in their hand, into the house: and they bowed-down-themselves unto him, to the earth. 27 And hee asked them, of their peace; and sayd, is there peace to your father the old man, of whom you speake? is hee yet alive? 28 And they sayd, there is peace to thy servant, to our father, he is yet alive: and they bended-down-the-head, & bowed-themselves down. 29 And he lifted-up his eyes, & saw Benjamin his brother, his mothers son; and sayd, is this your yonger brother, of whom you speake unto me? & he sayd, God be gracious unto thee, my son. 30 And Joseph made-haste; for his bowels did yearn, towards his brother; and hee sought, (where) to weepe; & entred into a chamber, and weept there. 31 And he wvashed his face, & went-out: and refreyned himselfe; and sayd, set on bread. 32 And they let-on for him, by himself alone, and for them by themselves alone; and for the Egyptians that did eat with him, by themselves alone: because the Egyptians, might not eat bread with the Hebrews; for that is an abomination, unto the Egyptians. 33 And they sat before him; the first-born, according to his first-birthright; the yongest, according to his yowh: and the men matveled, each-man at his neighbour. And hee took-up meatss from before him, unto

unto them; and Benjamins meatie, was five times more, then the meaties of any of them; and they drank & largely drank, with him.

## Annotations.

**B**y Hebr. break; so after; v. 4. 20. &c. See Gen. 41. 16.

Ver. 3. protesting] that is, did solemnly & earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 1. 17. before, as the Greek translateth, unless your younger brother come with you.

Ver. 7. asking] that is, straitly asked; see v. 3. They excuse themselves, as having not done it purposely, but of necessitie; which they could not honestly avoyd.

tawny] Hebr. mouth of these words; that is, as the Greek translateth, according to this asking, of his. did we knowyng know] that is, did (or could) we any way know; or certainly know?

Ver. 8. young-man] meaning Benjamin: who was now above 30. yeres of age; being but seven yeres younger then Joseph.

Ver. 9. will I be a synner] or syn; that is, be guilty, as a violator of my faith; & subject to punishment according So the word sinners, is used in 1. King. 1. 21. all dayes] of my life: or, for ever.

Ver. 11. praiseworthy fruit] Hebr. of the musk (or melodie) of the land; meaning the best fruits, most comendable, & for which songs of praise are given to God. So the Greek translateth fruit; & the Chaldee, that which is laudable. So a blessing is layed to be in the clutter of grapes, Esa. 65. 8. balsom] or roses; see Gen. 37. 25.

Terebinth nuss] or, nuts of the supertine tree. So the Greek translateth it Terebinth. The word is not found elsewhere in holy scripture. By this preferre, Jakob thought to procure favour, as he did before, Gen. 32. 20. &c. for, a mans gift make room for him, and bringeth him before great men. Prov. 18. 16. So Kings, bring presents to Christ; Psl. 72. 10.

Ver. 12. double money] because the famine continuing, it was like corn was dearer, an overight or error, Gr. an ignorant act. Hereupon justice required, that the money should be restored.

Ver. 14. if I besore, when I am bereaved: a like phrase is in Ebb. 4. 16. if I perish I perish. Both of them seem to be a committing of themselves, and of the event of their actions unto God, in faith: which if it fell out otherwise then they wilhed, they would patiently bear.

Ver. 16. him that was over] that is, his steward: so v. 19. Cp. 44. 1. see Gen. 41. 40. a slaughter] as is wont to be killed for feath. So in Prov. 9. 2. 1. Sa. 25. 12. Gen. 31. 14.

V. 18. for the master] or, because of the money, as the Greek translateth. So gnat debat, signifieth because, or concerning, Exod. 8. 12. to roll] that he may roll; namely, the Lord of the land, by rolling, meaning violent oppression, as the Chaldee expoundeth it dominieering, and the Greek false accusing, or, calumnia. See the like phrase in Job 30. 14. to fall] or to sell; that is, cast down himself; which the Chaldee translateth, seek an occasion against us. A guilty conscience made them fearful, and suspicious. So Gods works of grace, through our syn and ignorance, do occasion our fear; Judg. 13. 22. 23. Mat. 14. 25. 26. 27.

Ver. 20. Oh ] or Unto me; understand, look, or let thine eyes be; as the phrase is more fully expressed, in Job 6. 28. Cp. 7. 8. The Greek & Chaldee translations make it here a word of intreating, We pray. So Gen. 44. 18. Exod. 4. 10. Ind. 6. 15. 10. 7. 8.

Ver. 23. peace to you] that is, be of good comfort: or, ye are in sicte. Peace is here opposed to fear: so in Job 21. 9.

Ver. 25. agam] or, until Joseph came, eat bread] the Greek explaineth it, dine there.

Ver. 26. the present] Gr. the gifts which they had in their hands, which being also from their father, now the Sun, & eleven stars, doe obeyance to Joseph; as he dreamed, Gen. 37. 10.

Ver. 27. of their peace] that is, of their welfare,

3 Joseph, which he hath spoken. The morning was light; and the men were sent away; they and their asses. They were gone out of the cirie, not gone farri; and Joseph laid, to him that was over his house; rise up, follow after the men: and overtake them, and say unto them; wherfore have ye rewarded evill, for good? Is not this it, in

which my lord drinketh; & he would searching search-diligently for it? ye have done evill, in that ye have done. 4 And he overtook them: and he speake unto them, these same words. And they sayd unto him; wherfore speakest my lord such words? Far, be it from thy servants, to doe such a thing.

5 Behold, the money, which we found in our baggs mouth; we brought a gain unto thee, out of the land of Canaan: and how shoulde we steale out of thy lords house; silver, or gold?

6 With whom soever of thy servants it be found, both let him dye: and we also, wylle to my lord, for servants. 7 And he sayd; now also according to your words, so let it be; he with whom it is found, halbe my servant; & you, shalbe blameless. And they hastened, and took down, every man his bagg, to the ground: and they opened, every man his bagg.

8 And he began with the eldest, and ended with the yongest: and the cup was found, in Benjamins bag. And they rent their garments: and laded every man his als, & returned to the citie.

9 And Judah and his brethren, came to Josephs house; and he, was yet there: & they fel before him, on the ground. 10 And Joseph sayd unto them; what deed is this, that ye have done? knew ye not,

## CHAP. XLIV.

1 Joseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack. 4 His friends after them, complaining of injury. 11 Search is made, and the cup found. 13. They are brought back, and submit themselves to servitude. 17. Joseph will retyrn Benjamin onely. 18. Judahs humble supplication to Joseph; wherein (after relation of things that had passed) he offered himself bond-man in Benjamins stead, in commiseration of his aged father.

1 And he comanded him that was over his house, saying; fill the mens baggs, with food, as much as they can carrie; and put every mans money, in his baggs mouth. And my cup the silver cup, put in the baggs mouth of the yongest; and his corn money: and he did, according to the word of

16 ye not, that such a man as I , could  
searching [erch-diligently] ? And Ju-  
dah sayd , what shall we say, unto my  
lord? what shall we spek, & how shall  
we justifie our selves? God hath found  
out, the iniquite of thy servants ; be-  
hold, we are my lords servants; both  
we , and he in whose hand t. the cup is  
found. And he sayd , fare it from  
me, to doe this : the man , in whose  
hand the cup is found , he shalbe my  
servant ; and you , get ye up in peace,  
unto your father.



18 And Judah came-neer unto him, and  
sayd; O my lord; let thy servant I pray  
thee . speak a word, in the ears of my  
lord; & let not thy anger be kindled,  
against thy servant: for thou art, even  
as Pharaoh. My lord alked his ser-  
vants, laying; have ye a father, or a  
brother? And we sayd, unto my lord;  
we have a father , an old-man ; and a  
child of <sup>an</sup> old-age , the yongest : &  
his brother is dead ; and he himself  
alone , is left of his mother , and his  
father loveth him. And thou saydest  
unto thy servants; bring him down,  
unto me: that I may set mine eye, up-  
on him. And we sayd, unto my lord;  
the yong-man, can not leave his father:  
and if he should leave his father, then  
he wold dye. And thou saydest, un-  
to thy servants; if your yongest bro-  
ther come not down , with you , ye  
shall no more, see my face. And it was,  
when we came-up, unto thy servant,  
my father: then wee told him , the  
words of my lord. And our father  
sayd, Return, buy for us a little food.  
And we sayd, we cannot goe down: if

17 our yongest brother be with us, then  
will we goe down; for we cannot see,  
the mans face; & our yongest brother,  
not be with us. And thy servant, my  
father, sayd unto us; you doe know,  
that my wife bare unto me two. And  
the one, went-out from me; & I sayd,  
surely he is torn in pieces; & I saw him not, since. And if ye take  
this also, from my face, and mischief  
befall him: then shall ye bring-down  
my gray-haires , with evill unto hell. And now; when I come, to thy ser-  
vant my father; and the yong-man, he  
be not with us: and his soul, is bound-  
up in his soul. Then will it be, when  
he seeth that the yong man is not,  
that he will dye; and thy servants shall  
bring-down, the gray - haire of thy  
servant our father , with sorrow unto  
hell. For thy servant, became-surey  
for the yong-man; unto my father,  
saying: if I bring him not, unto thee;  
the will I, be a synner unto my father;  
all dayes. And now , I pray thee let  
thy servant abide, in sted of the yong-  
man; a servant to my lord: and let the  
yong-man, goe-up with his brethren.  
For how, shall I goe-up to my father;  
and the yong-man, be not with me?  
lest I see the evill , that shall find my  
father.

### Annotations.

1 *Verbius house*] that is , his steward; see Gen. 43.16.12. The Chaldee callith  
him , *Provost over the house*. So in v.4.  
*food*] that is, cornes; the Chaldee explains  
it; So in v.25.

2 Ver. 2. *yongest*] Heb. *leg*: meaning in  
age : so alter. By this , Joseph meant to  
trac his brethrens love to Benjamin, & to  
their

their father: whither they would assist  
him, in his utmost perill. The hard mea-  
sure which before they had offred unto  
Joseph himself, moved him hereunto.

5 Ver. 5. *Is not this &c.*] Here the Greek  
translation addeth; *Wherefore have ye stolen  
my silver cup?* not *thu &c.*

20 *would*  
21 *searching scrb*, so the Chaldee here transla-  
teth it: or would learn by experience it, that  
is, would trye your truth & loyalty. So  
the word was used before, in Gen.30. 27.  
The Hebrew *Nachash* (wheret the Serpent  
in that tongue hath his name, Gen.3.1.) sig-  
nifieth first a diligent observation, trial or  
scrch , 1.King.20.33. Gen.30.27. secondly,  
a too curious scrch or finding out , by  
soothfayling or divination , which Gods  
law forbiddeth , Deut.18.10. And so the  
Greek translateth it here, and *Thargum fe-  
nsalem*; as if Joseph could find out the  
theft, by divination, or by consulting with  
the footshowers of Egypt: or used the cup  
for such an art. So after in v.15.

7 Ver. 7. *such words*] or, according to these  
words. *farr be it* or, *be it a profane thing*:  
see Gen.18. 25. *such a thing*] or, ac-  
cording to this word.

8 Ver.8. *silver*] the Chaldee expounds it,  
vessels of silver , or vessels of gold.

10 Ver. 10. *blameless*] or, clear, innocent, and so  
without punishment : the Greek sayth  
pure.

13 Ver. 13. *rent their garments*] for greif of  
hart. See Gen.37.29. 34.

16 Ver. 16. *iniquities* other synns, for which  
they were under Gods wrath: though in  
this they were innocent. This was the  
end, why God by Joseph brought this  
tentation upon them, that they might fee  
their former synns, and repent. So the  
Prophete sayth , *By this shall the iniquite of  
Iacob be purged; & this is all the fruit, to take  
away his syn. Esa. 27.9.*

18 Ver. 18. *Oh*] or, *Have respect unto me*: see  
Gen. 43.20. The Greek and Chaldee ex-

playn it , *I pray thee my Lord.* as Phe-  
rah] that is , of princely power , and majesty:  
so the hewing a reaon why he beffoule  
him not to be angry: for the Kings wrath, is  
like the roving of a Lion : Prov. 19. 12.

Ver. 20. *and a child*] understand, he hath  
a child , as the Greek explayneth it.  
*of old age*] that is , born him , when he  
was old , see Gen.37. 3. *the yongest*] or,  
a little one.

Ver. 21. *that I may set*] or, *and I will set* my  
eye , that is, behold him. The Greek transla-  
teth, and *I will have care of him*. So, *setting*  
of the eye, sometime signifieth, as Ier.40.4.  
In this fense, it was a promise of princely  
clemencie; that they might the more rea-  
dily bring their brother.

Ver. 22. *yong-man*] so called because he  
was the yongest of the brethren: yet was  
he at this time maried , & had ten sonnes.  
Gen. 46.21. *he*] that is, *the father would dye*.

Ver. 23. *no more see*] or, not add to see my  
face. See Gen.43.3.

Ver. 28. *is torn*] or, *tearing is torn*: the  
Chaldee sayth killed: the Greek thus, *ye  
sayd unto me that he was eaten of wild beasts*:  
see Gen.37.33.

Ver. 29. *m schief*] in Chaldee, death.  
*gray-haires*] Hebr. *graynes*, or hoarines.  
So Gen.42.38. *with evill*] that is , with  
affliction and sorrow, as is explayned v.31. So  
evils are often used for afflictions, Deut.31.

17 Psal. 88.4. *hell*] or the grave:  
v.31. See Gen.37.35.

Ver.30. *his soule*] that is , the old mans  
life; see Gen.19.17. & 37.21. *bound up  
in his soule*] that is , knitt with the yong mans  
life. The Greek translateth, *ha soul hangeth  
on the mans soule* . (or life.) This phrase sig-  
nifieth intyre love, as 1.Sam.13.1. So the  
Chaldee expresseth it, *hi soul u beloved un-  
to him, as his own soul*.

Ver. 31. *is not I namely with us*, as the  
Chaldee addeth.

Ver. 32. *a synner*] and so guilty, & subject  
to punishment: see Gen.43. 9.

Ver. 33. *in sted of the yong-man*] herein Iu-  
dah sheweth his faithfulness and love to  
his father, and brother, in this necessie; ie;  
upon

upon which experiment Ioseph presently ministered himselfe, Gen. 45. 1. Iudis being lured for his brother, is here an image of Christ (the Lion of the tribe of Iudas, Rev. 5.5) who being sure for us, H. b. 7. 22. hereby have we perceived his love, that he layd down his life for us: therefore we ought also to lay down our lives for our brethren, 1. Iob. 3. 16.

34 V. 34. shall find] that is, shall come upon my father. So finding is often used. 1. Chro. 10. 3. Psa. 1. 6. 3; &c 119. 113.

## CHAP. XLV.

1. ¶ Ioseph maketh himself knowne to his brethren. 5. He comforteth them in Gods providence. 9. He sendeth for his father. 16. Pharaoh cometh unto it. 21. Ioseph furnisheth them for their journey, and exhorteth them to concord. 25. Iacob is revived with the newes.

1 And Ioseph could not refrayne himself, before al that stood by him; and he cried, Cause every man to goe out from me: and there stood not a man with him, when Ioseph made himself knowne, unto his brethren. 2 And he gave forth his voice, with weeping: & the Egyptians heard, and the house of Pharaoh heard. 3 And Ioseph sayd unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were suddenly troubled at his presence. 4 And Ioseph sayd unto his brethren; Come neere to me I pray you, & they came neere; and he sayd, I, am Ioseph your brother; he whom you sold, into Egypt. And now, be not grieved; neyther let there be anger, in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life.

6 For these two yeares hath the famine been in midst of the land: and yet, (there are) five yeares; in which ther shalbe no earring, or harwest. And God sent me before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not you send me hither, but God: and he hath put me for a father to Pharaoh; & a lord, to all his house; and a ruler, in all the land of Egypt. Haste you, and goe up to my father; and say unto him, thus saith thy son Ioseph; God hath put me for a lord, of all Egypt: come downe unto me, stand not still. And thou shalt dwell in the land of Goshen, and thou that be near unto me: thou, & thy sons, and thy soons soons: and thy flocks, and thy herds, and all that thou hast. 11 And I will nourish thee, there; for yet, (there are) five years of famine: left thou bee impoverished, thou and thy house, & all that thou hast. 12 And behold, your eyes see; and the eyes of my brother Benjamin: that it is my mouth, that speaketh unto you. And you shal tel my father of all my glory, in Egypt; and of all that ye have seen: and ye shal haſte, and bring down my father, hither. 14 And he fell upon his brother Benjamins neck, and wept; and Benjamin, wept upon his neck. And he kissed all his brethren, & wept upon them: and afterward, his brethren spake with him. And the voyce was heard, in Pharaohs house, saying; Iosephs brethren, are come: and it was good in the eyes of Pharaoh: & in the eyes of his servants. And Pharaoh sayd, unto Ioseph; say unto thy brethren, this doe ye: lade your beasts,

and

& goe get ye, to the land of Canaan. 18 And take our father, & your houses, and come unto me: & I will give you, the good of the land of Egypt; and ye shall eat, the fat of the land. And thou art commanded, this doe ye: take unto you out of the land of Egypt, wagons, for your little-ones, & for your wives; and take-up your father, and come. And your eye, let it not spare your stuff: to the good of all the land of Egypt, is yours. And the sons of Israel, did so; and Ioseph gave them wagons, according to the mouth of Pharaoh: and gave them provision, for the way. To all of them he gave, to each man changes of garments: & to Benjamin he gave, three hundred (shekels) of silver; and five changes of garments. And to his father, he sent after this manner, ten hecas; carrying of the good things of Egypt; and ten she-alies, carrying corn and bread, and viuctuals for his father, by the way. And he sent-away his brethren, and they departed: and he sayd unto them, be not styrred (one against another) by the way. And they went-up, out of Egypt: and came, to the land of Canaan; unto Iacob their father. And they told him, saying; Ioseph is yet alive; and that he is ruler over all the land of Egypt: & his hart fainted, for he believed them not. 27 And they spake unto him, all the words of Ioseph, which he had spoken unto them; and he saw the wagons, which Ioseph had sent, to carry him: and the spirit of Iacob their father revived. And Israel layd; It is ynough, Ioseph my son is yet alive: I will goe and see him, before I dye.

## Annotations.

1 R Efry] or contyn himself by force, from crying out and manifesting himself, as hitherto he had done, Gen. 43. 31. This word, the Prophet applyeth also unto God, who having long refreyed himself in the afflictions of his people; will in the end for their deliverance, cri out like a traveling woman &c. Esa 42. 14.

2 Ver. 2. gave forth his voice] that is, cried aloud. And Hebrew manner of speaking often used, as Num. 14. 1. 2. Chron. 24. 9. Psa. 46. 7. & 68. 34. & 77. 18. So the Greek, He sent forth his voice with weeping.

3 Ver. 3. suddenly-troubled] or appalled, with fear, and hasty troubled thoughts. Occasioned by the conscience of their former wickednes, and the beholding of Iosephs present glorie. So when the spirit of grace shalbe pouered upon the Israelites, they shall see Iesus whom they have peirced, and shall mourn for him, &c. Zach. 12. 10. Rev. 1. 7.

4 Ver. 4. he whom] Hebr. me; which word either may be omitted, (as that observed on Gen. 5. 19.) or expressed in English, he: added for vehementnes sake, & to assure his brethren, that he was Ioseph.

5 Ver. 5. anger] or displeasure, grief, as Gen. 4. 5. that is, be not angry (or displeased) with your selves. He would have them moderate the sorrow for their syns, with consideration of Gods providence, that turned it unto good. The Greek translateth, let it not seem hard unto you. Here Ioseph is farre from revenge, or insulting againt his troubled brethren: so Christ prayed for his crucifiers, Luk. 23. 34. & by his Apostles comforted them with hope of the blotting out of their synns, when the times of reſettling should come from the presence of the Lord, Act. 3. 14. 15. 17. 18. 19.

6 Ver. 6. earring] that is, ploughing, or tillage of the land: the Chaldee layth, sowing. This seemed to be for lack of corn, which therefore in the last yere, Ioseph supplied: Gen. 47. 23.

Ver. 7. to put for you: a remnant] that is, Gg 2 10

to preferre for ( or unto ) you , a remaynder ;  
that you and yours might remayn alive .  
The contrary wherof is in .S. 14.7. The  
Greek translatheth , that ther might be left un-  
to you a remant .

to preferre life unto  
you ] that is , to keep you and yours alive . Or ,  
to preferre alive unto you : as the Greek translath-  
eth it , to nourish up of you a great remant .

by a great escape ] or , evasion , that is , by  
a great deuise ; or ( according to the  
Greek interpretation ) by a great multitude  
that escape : having respect to the great  
multiplication of them in Egypt according  
to Gods promise , Gen. 15.13.14. The  
Hebre escape or Evasion , is used for a com-  
pany or remaint that escape danger . 2.  
Chron. 30.6. Esa. 10.20. ( as captiuie , is a  
company of captives , Num. 21.1. Deut. 21.10. )  
and so the Greek here translatheth it  
a remant .

Ver. 8. but God ] whose wisdom and pro-  
vidence ruleth all , and his goodness turneth  
the evil actions of men , oftentimes to  
good events : therfore is this ascribed to  
God rather then to them , Gen. 50.20. Psa.  
105.17. So Herod & Pontius Pilate , with the  
Gentiles and the people of Israel , did against  
Iesus , whatsoever Gods hand , & his counsele  
determined before to be done ; Act. 4.27.28.

put me for or , as the Greek explyneth  
it , made me as a father ; to acknowledg  
God to be his exalter , as he had been his  
afflicter . A father , is used for any teacher ,  
guide , counsellor &c. Iudg. 17.10.11.

Ver. 10. Gosen ] in Greek Ge/cm : a prov-  
ince in the land of Egypt , fat and fertile ,  
good for to feed cattell , lying next to the  
land of Canaan : see Gen. 46.28.29. & 47.  
1. 6. 27.

Ver. 11. emperisied ] Gr. worn-out : that  
is , perish with poverty . thy house ] that  
is , howsbold : in Greek , thy sons .

Ver. 12. my mouth ] and not an inter-  
preter , as did before , Gen. 4.1.3. for an inter-  
preter is an other mans mouth , Exod. 4.16.  
The Chaldee sayth ; in your tongue I speak  
with you .

Ver. 14. wept ] through joyfull passion of  
mind . See Gen. 29.41.

15 Ver. 15. spake ] being refreshed by his  
words , to their amazed fear , which keep-  
eth men from speaking , Psal. 77.5. By spak-  
ing may also be implied the confession of  
their syn , and fear for the same . So Mo-  
ses spake , Exo. 19.19. that is , acknowledged  
his fear and infirmitie , Heb. 12.21.

16 Ver. 16. the voice ] that is , the fame , or mu-  
mour of this thing . good in the eye ]  
that is , pleasing ; they liked well of it . See  
Gen. 16.6. The Greek here translatheth ,  
Pharaoh was glad .

18 Ver. 18. Your houses ] that is , your hor-  
holds , as v.11. The Chaldee sayth , the mts  
of your houses : the Greek , your goods ,  
the good ] that is , the good things : the  
Greek addeth , of all the good things . Soa-  
ter in v.20. & 23. the sat ] the Chaldee  
translatheth , the good ; the Greek , the  
marow : that is , the best fruits : see Gen. 27.18.

19 Ver. 19. thou art commanded ] thou ( Ioseph )  
authoritie from me & ful power .  
The Greek expresseth it thus : & thou  
command , thou thest things , that they take wag-  
gons , &c. As Pharaoh here sheweth him-  
self bountiful & gracious to Iakobs house ,  
for Iosephs sake : so God hath promised  
for Iesups sake , to make Kings the nursing fa-  
thers of Israel , Esa. 49.1.-23.

20 Ver. 20. let it not spare ] that is , not regard  
your stuff ( or vissel : ) or , let it not be grieved ,  
to leave your stuff behind you . The eye sparing  
( or pytyng ) is a common phrase , see Dan.  
7.16. & 19. 13.21. Ezek. 7.4.9. & 16.5. &  
20.17. &c.

21 V.21. the mouth ] that is , the commandements ,  
v.19.0 words , as the Greek explyneth it .  
So in Job. 39.30. Eccles. 8.2. See Gen. 14.57.  
provision ] or food , as the Greek hath .

22 Ver. 22. changes of garments ] robes or upper  
garments , which they used in those coun-  
tries often to shift , putting off and on , as  
we doe shokes , or gownes . The Chaldee  
translatheth them stoles ( or robes : ) and the  
Greek here double stoles : & after to Ben-  
jamin changeable stoles . Such were wont  
to be given for honour , or reward , Iudg.  
14.12.19. So in Rev. 16.11. white stoles ( or  
robes ) are given to the souls under the al-

tar . Also Rev. 7.9.14. shekels ] or shil-  
lings : this word the Chaldee also addeth :  
see Gen. 10.16.

23 V.r.23. after this manner has many robes  
and shekels as he gave Benjamin : so the  
Greek translatheth , according to the same  
things . Or , as this that followeth : viz.  
1. afe &c.

24 Ver. 24. be not styrred ] or , make no styr-  
ring : as the Greek translatheth , be not an-  
gry : the Chaldee , contend not ; or , fall not out  
by the way . The word signifieth styring  
with anger and rage , as Prov. 29.9. 2. King.  
19.27 with grief , as 2 Sam. 18.33. This  
he sp.ke , because some perwaded , & the  
rest ( save Ruben ) consented to the telling  
of him into Egypt : Gen. 37. that now , they  
should make no styr about these and the  
like things ; and Rubens former words , in  
Gen. 42.22. occacioned this charge .

25 Ver. 25. and that he ] or , leaving out the  
word that , as superfluous , as the Greek  
translatheth , and he ruleth all Egypt . For in  
the Hebre , words somtyme are redundant ,  
as is observed on Gen. 7.17. & 17.4.  
fainted ] or was weakened , with unbleef ;  
that is , doubted of that they sayd : yet daun-  
ted with the newes they brought . So the  
Chaldee interprets it doubting or wavering ;  
and the Greek , astonishment . For unbefet  
& doubting , weakneth the hart , Rom. 4.19.  
20. Mat. 14.31. See also Gen. 11.6.

26 Ver. 27. revived ] the Greek expresseth  
it by a word ( anerxysse ) which signifieth  
the reviving or styring up of syre that is  
buried under ashs ; which word Paul us-  
eth in 1 Tim. 1.6 for styring up the gift of  
God . The Chaldee also here translatheth ,  
the holy spirit rested upon Iakob .

27 V.28 young ] or much . The Greek trans-  
latheth , it is a great thing to me , if my son Joseph  
yet live : and the Chaldee sayth , it is great  
joy unto me .

## CHAP. XLVI.

1. Iakob sacrificing at Beersheba , is com-  
forted of God , concerning his journey . 5. Thence  
he with his company , goeth into Egypt . 8. The

number of his family that went into Egypt . 28.  
Iudah is sent to Ioseph , who cometh to meet Is-  
rael his father . 31. He instructeth his brethren  
how to answer to Pharaoh .

1 And Israel journeyed , and all that  
he had ; and came to Beersheba :  
and sacrificed sacrifices , unto the God  
of his father Isak . And God sayd  
to Israel , in visions of the night ; and

2 sayd , Iakob Iakob : and he sayd , loe  
here I am . And he sayd ; I am God ,  
the God of thy father : fear not , to  
goe down into Egypt ; for I will make  
of thee there , a great nation .

3 I will goe down with thee , into Egypt ; and  
I , will also bring bring thee up :  
and Ioseph , shall put his hand upon  
thine eyes . And Iakob rose up , from

4 Beersheba : and the sonns of Israel ,  
caried Iakob their father , and their  
little-ones , and their wives ; in the wa-  
gons , which Pharaoh had sent to ca-  
ry him . And they took their cattell ;

5 and their substance , which they had  
gathered in the land of Canaan ; and  
came into Egypt : Iakob , and all his  
seed with him . His sonns , and his

sonns sonns with him ; his daughters ,  
and his sonns daughters , and all his  
seed ; brought he with him , into E-  
gypt .

6 And these are the names , of  
the sonns of Israel , which came into  
Egypt , Iakob and his sonns : the first-  
born of Iakob , Reuben . And the

7 sonns of Reuben : Enoch and Phallu ,  
and H-zon and Carmi . And the  
sonns of Simeon ; Iemuel , and Iamini ,  
and Ohad , & Iachin , & Zohar : and

8 Saul , the son of a Canaanite . And  
the sonns of Levi : Gershon , Kohath ,  
and Merari . And the sonns of Iudah ;  
Er , and Onan , & Selah , & Pharez &

Zarab; and Er and Onan dyed, in the land of Canaan; and the sons of Pharez, were Hezron and Hamul. And the sons of Issachar, Thola, & Phuvah, and Iob and Simron. And the sons of Zabulon, Sred, and Elon, & Lahleel. These, <sup>are</sup> the sons of Leah; which she bare unto Iakob, in Padast-Aram; and Dinah his daughter, al the soules, his sons and his daughters, were thirtie and three. And the sons of Gad, Ziphion, and Haggi, Suni, & Ezbon; Eri, and Arodi, and Areli. And the sons of Aser; Ilimna & Iisvah, and Iisvi, and Beriah; and Sarah their sister: and the sons of Beriah; Cheber, and Malchiel. These, <sup>are</sup> the sons of Zilpah; whom Laban gave, to Leah his daughter; and she bare these unto Iakob, fifteen soules. The sons of Rachel, Iakobs wife; Ioseph, & Benjamin. And there was born to Ioseph, in the land of Egypt; whom Azenath daughter of Potipherah priest of On, bare unto him; Manasseh, & Ephraim. And the sons of Benjamin; Belah, & Becher, and Ashbel; Gera, and Naaman, Aschi, and Roli; Muppim and Huppim, and Ard. These, <sup>are</sup> the sons of Rachel, which were born to Iakob: all the soules, fourteen. And the sons of Dan, Chushim. And the sons of Naphtali; Iachzeel, and Guni, and Iezer, and Sillem. These, <sup>are</sup> the sons of Bilhah; whom Laban gave, to Rachel his daughter: and she bare these unto Iakob, all the soules, were seven. All the soules that came with Iakob into Egypt, <sup>which</sup> came out of his thigh, besides the wives of Iakobs sons: all the soules, were sixtie and six. And the sons of Ioseph,

which were born to him in Egypt, were two soules: all the soules of the house of Iakob, that came into Egypt, were seventie. And he sent Iudah before him, unto Ioseph; to signify before him, to Goshen: & they came into the land of Goshen. And Ioseph bound his charter; and went up, to meet Israel his father, to Goshen: and he presented himself unto him; and he fell on his neck, & wept on his neck, still. And Israel sayd unto Ioseph, now let me dye: since I have seen thy face, because thou art yet alive. And Ioseph sayd unto his brethren, and unto his fathers house; I will goe up, and shew Pharaoh: and will say unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, <sup>are</sup> sheep-herds; for they are, men that feed cattell: & they have brought their flocks and their herds, and all that they have. And it shalbe, when Pharaoh shall call you; and shall say, what are your works? Then ye shall say; thy servants have been men that fed cattell, from our youth even until now; both we, and also our fathers: that, ye may dwell, in the land of Goshen; because every sheep-herd, is an abomination to the Egyptians.

## Annotations.

**B**erejeba] in Greek, The well of the oath [see Gen. 21. 14. 31. 8. 26. 33. this was the way frō Chebron in Canaan, towards Egypt: & a place where he and his father had received mercies from God, Gen. 21. 31. 33. & 26. 33. sacrificed] that is, killed beasts for sacrifice: so both giving thanks for the tidings of Ioseph, & consulting

consulting with God about his going into Egypt; whither in former time, Iakob his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, ver. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. & now he and his fathers had been pilgrims 215. years, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into an other barbarous countrey. Only, as by faith they had sojourned in the land of promise, as in a strange countrey, Heb. 11. 9. so now also by faith he would goe to sojourn in Egypt, if God should command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: *Festus lib. 14.*

V. 2. vision] in Greek, a vision, or Sight.

See Gen. 15. 1.

V. 3. God.] Hebr. אל; that is, the Mighty; <sup>make of thee]</sup> Hebr. put thee there unto a great nation. So Gen. 21. 33. This God had promised him in times before, Gen. 28. 14. & 31. 11.

V. 4. bringing bring up] that is, surely bring thee up: Gr. will bring thee up unto the end. This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Iakob himself, was brought again into Canaan, dead, Gen. 50. 13. his posterities were brought alive, a mighty army, *Ios. 3.* &c. And from hence, the Hebrew D'ctors gather a general rule, that wheresover Ise. 1. were in captivity, or affliction: the presence of God is with them, R. Menachem on Gen. 46. upon thine eyes] that is, *tha i clost up thine eyes when thou dyest;* and so bury thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Israel, about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tyed up his javes; and stopped the holes of his body, after that they had washed him; and anointed him with oint-

ment made of divers sorts of pieces: and shaved off his haire, and wrapped him in white linnen clothes, that were not of deare price: and they used to cover the face of the dead with a napkin of a quarter, (that is, a quarter of a shkell) price, that the poore might be able also to buy it, &c. And it was unlawfull to bury them in shrowds of silk, or cloth of gold, or broiderie, though he were a Prince in Israel: for this was gross pride of spirit, and the corrupt work of infidels. And they carried the dead upon their shoulders unto the grave. *Maimony in Misnom. 4. treat. of Mourning, ch. 4. 5. 1. 2.*

V. 6. into Egypt] to sojourn there, in the land of Cham, *Psal. 105. 23.* This journey of his is sundry times mentioned, *Ios. 24. 4. Eja. 5. 4. Ad. 7. 15. Num. 20. 15. Deut. 10. 22.* This was in the 130. year of Iakobs life, *Genes. 47. 9.* after the promise made to Abraham 215. years, *Gen. 12. 4.* in the year of the world 2298. seed] that is, children, or posterity. See Gen. 3. 15. & 13. 55. So the Chaldee translateth it sons.

V. 7. daughters] one daughter, Dinah, vers. 15. so in v. 23. sons for one son.

V. 9. Carmi] in Greek Char mee. These four, were heads of their fathers house, and of them are named the families of the tribe of Reuben: *Exod. 6. 14. Num. 26. 5. 6. 1. Chron. 5. 3.* So of the rest that follow.

V. 10. Iemuel] call d also Nemuel, in *Num. 26. 12. 1 Coro. 4. 14.* Ohad] in Greek οαδ. This man is not mentioned in the families of Symeon, *Numb. 26. 12. 1. Chron. 4. 14.* it seemeth hee and his were then perished. *Jachin]* called also Iarib, 1. *Chron. 4. 14.* of him was a family called Iachinites *Num. 26. 12.*

Zerah] in Grek ζαρα: by transposition of letters he is also called Zerah, and his familie Zabites, *Num. 26. 13. 1. Chron. 4. 24.* Cari mitissi] or Canaanitish-woman; the cursed flock, with which Iafas sons ordinarily might not marry, *Gen. 28. 1.*

ver. 11. Gerisom] called also Gerisom, *1. Chron. 6. 16.* Kohash, or Kehash, in Greek Κοχασ. This man was grand-father

ther to *Aaron* and *Moses*, & *Mari*: *Exod.* 6.18. 20. Of this familie came the *Priests* of *Israel*, *1.Chron.* 6.3. 4. &c., and the *Kohhabitantes* had the principal place in the service of the *sacerdotarie*, *Num.* 3.31. & they are reckoned before the *Gersonites*, *Num.* 4.34. &c.

**12** Ver. 12. *died*] by untimely death, at Gods hand, for their syn, *Gen.* 38.7.—10.

*Hezron* in Greek *Afron*; but the Apostle writh him in Greek, *Efros*. *Mat.* 1.3. by interpretation, the middest of exultation.

**13** Ver. 13. *Issachar*] why his familie is set before other his elder brethren, is shewen on *Gen.* 33. 23.

*Tola*] he had a rare blessing, in multitude of children: for of this *Tola* were 22600, valiant men of war, in Davids dayes, *1.Chron.* 7.2. Ther was also a Judge of this name and tribe, *Judg.* 10.1.

*Phuvah*] called also *Phutah*, *1.Chron.* 7.1. and so the Greek here writes him, *Phoua*.

*Iob*] called also *Yabub*, *Num.* 26.24. *1.Chron.* 7.1. and so the Greek writh him here, *Iosoub*.

*Simron* or *Shimron*; in Greek, *Zambrian*.

**14** Ver. 14. *Elion* in Greek, *Allon*, *Iakkel* in Greek *Aet.*

**15** Ver. 15. *Padan*] or *Mesopotamia*; see *G.* n. 25.20. There Leahs sonns were born; but the families of her sonns here reckned, were born after they came thence into *Canaan*. *all the soules*] that is persons, *Gen.* 12.5. *Heb. soul*, which the Greek translateth, *soul*; to after, *and three* counting Iakob himself for one, as v. 8. & excluding *Es* & *Onas*, which were dead; as Leah her selfe also was.

**16** Ver. 16. *Ziphion*] called also *Zephor*, *Num.* 26.15. and here in Greek *Saphon*.

*Suni* in Greek *Sannus*. *Ezor*] called also *Ozzi*, *Num.* 26.16. in Greek here *Tisabon*. *Eri*] in Greek *Aetius*.

*Nodi*] called *Arod*, *Num.* 16.17. in Gr. *Anreas*.

**17** Ver. 17. *Iysva*] in Greek *Iesoua*. This mans name and familie is wanting in *Nu.* 25.41. *Senah*] in Greek *Boris*, and *Sara* their sister.

Ver. 19. *wife*] so called rather then the

rest, because Iakob purposed to marie her only, & loved her best; see *Gen.* 29.18.30.

**20** Ver. 10. *prifl* or prince: see *Gen.* 41.45. The Greek layth, *Prifl of Heliopolis*.

*Ephraim*] Here the Greek translation addeth these words: *And the sonns of Manasse, whom his concubine Syra bare unto him, were Machir: And Machir begat Galaad. And the sonns of Ephraim, Manasses brother, were Sulaam and Taaam, & the sonns of Sulaam Edom*. This is not in the Hebrew of *Moles*, but was translated by the Greek interpreters; from *1.Chron.* 7.14. 20. unto this place, by reason of that speech in *Gen.* 50.23, that Ioseph saw his children to the third generation. And having added these five sonns and nephewes, they doe summp up all in v. 17. to be 75. soules, where the Hebrew hath but 70. and the new testament also allegeth that number, 75. in *Act.* 7.14, following the Greek, as it dooth elsewhere for Cainan, in *Luk.* 3. as is observed on *Gen.* 11.12.

**21** Ver. 21. *Belah*] in Greek *Bala*; he was the eldest of his sonns, *1.Chron.* 8.1. *Beceth* in Greek *Choboy*; he was not the second, but seemeth to be the fourth son, called *Nobah*, *1.Chron.* 3.2. neyther is his name or family reckned, in *Num.* 26.38. but in *1.Chron.* 7.8. ther is mention of his children.

*Ahbel*] in Greek *Aphel*: he was the

second son by birth, *1.Chron.* 8.1. called

also *Iedael*, *1.Chron.* 7.6. and is named as

seco id in *Num.* 26.38.

*Gera*] the Greek

translation addeth, and the sonns of *Bala* were

*Gera* & *Ec*, which seemeth to be taken from

*1.Chron.* 8.3. where one *Gera* is made son

of *Bela*. But how Benjamin being him

selfe so young, shold now have a sonns son,

is hard to comprehend. Moreover in *Num.*

26.38. ther is no mention of *Gera*: neyther

was he Benjamins third son, but *Achirah*, *1.Chron.* 8.1. called here *Achi-*

*Nam* in Greek *Noeman*: in *1.Chron.*

8.4 one of this name is son to *Belah* as the

Greek translation maketh thishere: see

also *Num.* 26.40.

*Ahi* in Greek *Eig-*

*chim*: call d also *Ahram*, *Num.* 26.38. &

*Achirah*, the third son of Benjamin, *1.Chri-*

*8.1.*

*Rah*

*Roph*] of this man, there is no mention in *Num.* 26.38. but in *1.Chron.* 8.2. he seemeth to be named *Ropha*, the fist son: who was father to *Palti*, one of the spies sent to view the land of *Canaan*, *Numb.* 13.10. who for his slanderous report, dyed with the rest, of a plague before the Lord, *Num.* 14.36. 37. and so it may be, none of his family was left, to be reckoned in *Nu.* 26.38. *Huppim* in Greek *Mampim*; called also *Shupham*, *Num.* 26.39. & *Shup-*  
*pin*, *1.Chron.* 7.12. *Huppim* called *Hupham*, *Num.* 26.39. in Greek *Opheimeim*. *Ard*. The Greek sayth, and *Gera* begate *Arad*. In *Num.* 16.40. *Ard* seemeth to be the son of *Bela*.

**22** Ver. 22. *were born*] *Hebr.* *was born*: so in *Gen.* 35.26. *fourteen*] the Greek sayth eighteen: by reason of that addition forementioned in v. 10, yet here sayleth one in the summ. The Chaldee agreeith with the Hebrew.

Ver. 23. *sonns*] that is, one Son; which was all that *Dan* had. So in v. 7. *daugh-*  
*ters*, for one daughter. Change of number is often in the Hebrew. As tribes of Ben-  
jamin, *1.Sam.* 9.21. *Sepulchres*, *2.Chron.* 16.14. *sonns* for son, *Gen.* 21.7. *Numb.* 26.42. *2.Chri-*  
*24. 25. *sheevs**, for one of them, *Math.* 27.24. *Luk.* 23. 39. 40. *ases*, *Zach.* 9.9. for an *af*, *Math.* 21.5. and he sate upon them, *Matz.* 1.7. for which in *Mark.* 11.7. is written, *be sete upon him*. *Chusim* called also *Shuhim*, *Num.* 26.42. In Greek, *Asom*.

**24** Ver. 24. *Iacobiel* &c.] in Greek, *Aet.* & *Gouni*, & *Iaschar*. *Sillem* or *Shillem*: called also *Sallum*, *1.Chron.* 7.13. in Greek, *Sulem*.

**25** Ver. 25. *his thigh*] that is, his body; or *joynes*: of his seed: a modest manner of speech: so *Exad.* 1.5. *sixtis and six*] so also the Greek here is. This number, is beside Iakob himself, with whom they came.

**26** Ver. 27. *two soules*] these words the Greek translation dooth omitt: having added more, in v. 10. *came*] understand, with Ioseph & his sonns who were there before.

*seventie*] with Iakob and fo-

*seph* in the summ. The Greek translath, seventy five; & so Stephen allegeth the number, *Act.* 7.14. the cause is before touched in v. 10. The like is in *Exo.* 1.5. But in *Deut.* 10.22. the Lxx j. Greek interpreters, as v. el as the Hebrew, have but 70. souls. Which manifesteth the Hebrew text here to be exact, and the five to be added by the translatours. The Hebrew doctors say, that things beneath doe mystically signify things above; and these 70. souls signified the 70. Angels that are about (Gods) glorious throne, the Presidents over the (seventie) nations. R. Me-nachem on *Gen.* 46. See also the notes on *Deut.* 32. 8. In that Abrahams seed, in v. 15. yeres, were but 70. soules: it sheweth the flow, and small increase of the church at the beginning. But in v. 15. yeres more, they were multiplied to six hundred thousand men, besides women and children, *Exod.* 12.37. *Numb.* 1.46. Hereupon Moses sayd; *Thy fathers went down into Egypt, with 70. soules*: and now, *Iehovah thy God hath made thee, as the stars of heaven for multitude*: *Deut.* 10. 22.

Ver. 28. *to informe* or, *to teach*; that is, that he might informe (or teach) him. And it may be understood, both that Iudas might informe Ioseph of his fathers coming; and especially that Ioseph might informe and teach where Iakob should abide at Golen, when there he came; and so as the Chaldee translath it, to prepare before him. Likewise Thargum Ierusalem expoundeth it, to prepare a place for him, wherein to dwell in Golen. *before him*] that is, before himself came to Gosen: so the phrase sometime meanteth, as *Gen.* 30. or, to his face, that is, to meet him; so the Greek translath, he sent Iudas before him unto Ioseph, to meet him at Hieropolis in the land of Rameesse.

Ver. 29. *bound*] that is, ordred and made ready, (as the Chaldee expounds it:) tying and coupling the horses in it. So *Exo.* 14.6. *1.King.* 18.44. The Greek translath, *joined*, *presented himself*; or, was seen, appeared; this was to honour his father. The same word is used in the law, for mens appearing (or presenting themselves) unto

unto the Lord, Exod. 23. 17. full or yet, that is, a good while; and as the Greek translateth, with much weeping.

Ver. 30. let me dye] that is, I am willing to dye. The Chaldee translitteth, now though I should dye; yet am I comforted, since I see thy face. So Simeon, when he saw Christ, Luk. 2. 29. 30.

Ver. 32. sheep-herds] or feeders of sheep: so v. 34. men that feed cattle] so the Greek well explaineth the Hebrew phrase men of cattle, that is, which feed or not fatten them: graziers. The Chaldee say, h. Lords (or possessors) of flocks. So man of the ground, for an habitation, Gen. 10. 10. Joseph was not ashamed of his kindred, and their base trade, before K. Pharaoh: though he knew their occupation was abominable in Egypt: ver. 33.

Ver. 33. works] in Greek, work; that is, your occupation, or trade. So in Gen. 47. 3.

an abomination] therfor the Egyptians would not so much as eat with them: see Gen. 43. 32. This is the condition of Gods church on earth: they are made at the fifth of the world, the offspring of all things; 1. Cor. 4. 13. Even Christ himself (the shepherd of our souls, 1. Pet. 2. 25.) was the reproach of men, and despised of the people, Psal. 22. 7. Esa. 53. 3.

## CHAP. XLVII.

1. Joseph presented five of his brethren, 7. & he sauer before Pharaoh. II. He giveth them habitation and maintenance. 13. The famine increasing, Joseph for corn getteth all the Egyptians money, 16. their cattle, 18. their lands, to Pharaoh. 22. The Preisland was not bought. 23. He letteth the land to the Egyptians for a fif part. 28. Iakob's age, 29. He swaereth Joseph, to bury him with his fathers.

1. And Joseph came, and told Pharaoh; and said, my father & my brethren; and their flocks and their herdes, & all that they have; are come, out of the land of Canaan: & behold,

2. they are in the land of Goshen. And he took some of his brethren; his men: & presented them, before Pharaoh. And Pharaoh sayd, unto his brethren, what are your works? And they sayd unto Pharaoh, thy servants are shepherds; both we, & also our fathers. And they sayd unto Pharaoh; for to sojourn in the land, are we come: for there is no pasture, for the flocks, which thy servants have; for the famine is heavy, in the land of Canaan: and now, we pray thee, let thy servants dwel, in the land of Goshen. And Pharaoh sayd, unto Joseph, saying: thy father and thy brethren, are come unto thee. The land of Egypt, it is before thee; in the best of the land, make thou thy sauer & thy brethren to dwell: let them dwell, in the land of Goshen; & if thou knowest, that there bee among them, men of activitie: then appoint thou them rulers of cattle, over those which I have. And Joseph brought in, Iakob his father; & made him stand, before Pharaoh: & Iakob, blessed Pharaoh. And Pharaoh sayd, unto Iakob: how many are the dayes, of the yeres of thy life? And Iakob sayd, unto Pharaoh; the dayes, of the yeres of my pilgrimage; are an hundred, and thirtie yeres: few and evill, have been the dayes, of the yeres of my life; & they have not attained, unto the dayes of the yeres of the life of my fathers; in the dayes, of their pilgrimages. And Iakob, blessed Pharaoh: and went out, from before Pharaoh. And Joseph placed, his father and his brethren; and gave them a possession, in the land of Egypt; in the best of the land, in the land of

Ranies

Ramesses Pharaoh had comanded.

12. And Joseph nourished his father and his brethren; and al his fathers house, with bread, according to the little-ones.

13. And there was no bread, in all the land; for the famine was very heavy: and the land of Egypt, & the land of Canaan, faynted; by reason of the famine.

14. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan; for the corn which they bought: and Joseph brought the money into Pharaohs house. And the money was spent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto Joseph, saying, give us bread; & why should we dye, in thy presence: because money fayleth.

15. And Joseph sayd, give your cattle; and I will give you, for your cattle; if money fail. And they brought their cattle, unto Joseph; and Joseph gave them bread, for horses, and for cattle of the flock, and for cattle of the herd, and for asses: & he led them with bread, for all their cattle; in that yere.

16. And that yere, was ended; and they came unto him, in the seconde yere, and sayd unto him, we will not hide it from my lord; how that money is spent, and the possession of beasts, (is come) unto my lord: ther is not left, before my lord; ought save

17. our bodies, and our land. Wherefore shall wee dye before thine eyes; both we and our land? buy us & our land, for bread: and we wilbe, we and our land, servants to Pharaoh; and give thou seed, that we may live and not die, that the land be not desolate.

18. And Joseph bought all the land of E-

gypt, for Pharaoh; for the Egyptians sold, every man his field; because the famine prevailed over them: and the land became Pharaohs.

19. And the people, he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Only the land of the priests bought he not: for the priests had an allowance from

Pharaoh; & they did eat their allowance, which Pharaoh gave them; therefore, they sold not their land.

20. And Joseph sayd unto the people; behold, I have bought you this day, and your land, for Pharaoh: loe here is seed for you, and ye shall sow the land. And it shalbe, in the revenue; that you shall give the first part unto Pharaoh: and four parts shall be for you; for seed of the field, and for your meat, and for them that are in your houses, and for meat for your little-ones. And they sayd, thou hast preserved us alive: let us find grace in the eyes of my lord; and we wil be servants to Pharaoh.

21. And Joseph put it for a statute, unto this day, over the land of Egypt, for the first part unto Pharaoh: only the land of the priests, of them alone, was not Pharaohs. And Israel dwelt, in the land of Egypt, in the land of Goshen: and they held possession therin,

22. & were fruitful and multiplied exceedingly.

23. And Iakob lived, in the land of Egypt seventeen yeres: and the dayes of Iakob, the yeres of his life, were an hundred and fourtie yeres, and seven yeres. And the dayes of Israel drew nigh, to dye: and hee

24. called his son Joseph, and sayd unto him,

O

AND IAKOB LIVED, in the land of Egypt seventeen yeres: and the dayes of Iakob, the yeres of his life, were an hundred and fourtie yeres, and seven yeres. And the dayes of Israel drew nigh, to dye: and hee called his son Joseph, and sayd unto him,

Hh 2

him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: and thou shalt doe with me, mercie and truth; bury me not I pray thee, in Egypt. But I wil lye with my fathers: and thou shalt carry me, out of Egypt; and bury me, in their burying place: and he sayd, I will doe according to thy word. And hee sayd, swere unto me; and he swere unto him: and Israel bowed himself, upon the beds head.

## Annotations.

**S**ome] or part: the Greek sayth only, of his brethren.  
v. 3. [your works] that is, your occupation. So Gen. 46.33. [sheep herds] Hebr. a feeder of sheep, the singular being put for all, as Gen. 3.2: or understand, every of them is a shepherd.  
6. v. 6. before thee] exposed unto, and free for thee. So Gen. 13.9 & 20.15, & 34.10. of activit] or, of ability, powre, proesse. It implieth as well fitnes of minde, as of body: and to prudence, diligence, valour, Exod. 18.21. [rulers] or maisters: princes, those which I have] meaning either those cattel; as the Greek translathet, rulers of my cattel: or those rulers, (those shepherds) which I have already.

v. 7. blessed] that is, saluted him, with prayer for his welfare, and thanks for his bountie. So blessing is used for saluting, 1. King. 4.29. for praying, Num. 6.23.24. for thanksgiving, Mat. 14.16. with Luk. 22.19. Again Iakob blessed Pharaoh when he went out, v. 10. that is, took his leave, commending him to God.

v. 9. pilgrimages] or, sojournings: so hee calleth it, rather then life; both for his many removings from place to place, on earth; and for that we have here no abiding citie, Heb. 13.14. & 11. 9. 13. See before, in Gen. 23.4. [aie 130. years] his being in the third yere of the famine, Ge.

45.6 Joseph being 30. years old, 7. years before the famine, Gen. 41.46. sheweth that Ioseph was born when his father Iacob was 91. years old: which was the fourteenth year of his service to Laban, Gen. 30.25. & 31.41. and so Iakob was 77. year old, when he was sent of his parents from the face of Elau, and to get a wife in Melopotamia, Gen. 28.1.2.10. [of my fathers] for Abraham lived 175. years, Gen. 25.7. Isaac 180. years, Gen. 35.28.

v. 11. placed] or seated, made to dwell. Remeſes] a citie in the land of Goshen in Egypt: mentioned after in Exod. 12.37.

v. 12. now[is]bed] or, fastened, fastened with all things needfull: as he had promised, Gen. 45.11. & after in Gen. 50.21. Hereupon he is called the feeder and stone of Israel, Gen. 49.24. The Greek translathet it epionemeter, that is, he gave them their measure of corn (or portion of meat.) A like word Sisometron is used for a portion of meat in Luk. 12.42. which seemeth to have reference unto this place, according to the little one] that is, according to the number that was in their families, as well small as great. In this sense the Greek translathet, according to the bodies, that is, the number of their persons. See Gen. 50.21. The Hebrew may also be Englished, to the mouth of a little one; meaning, as meat is put into a childs mouth, lovingly, tenderly, carefully.

v. 13. the land] the Chaldee expoundeth it, the people of the land, sainted, (or were weasied,) So the Greek also translathet it, sainted; other, raged; as Prov. 26.18. v. 15. and why] or for why? but and, is oft used in troubled and passionate speeches; see Gen. 27.28.

v. 16. give you] to weet bread, as the Greek explaineth, and the next verse confirmeth; meaning in exchange for their cattell.

v. 17. led them] that is, fed and nourished, as the Greek interprethet it.

v. 18. the 2. yere] namely after their cattel were sold: which was the sixt year of the famine. [possession of beasts] that is, stocks and herds and other beasts.

v. 19.

49. V. 19. and our land] to weet dye, that is, be desolate and barren: as the Greek explyathet it thus, that therefore we dye not before thee, and our land be desolate, buy us, &c.

V. 20. of Egypt] or, of the Egyptians; as the Greek translathet,

V. 21. removed] or made them passe, which was to change their right, and translath the proprietie of their land to Pharaoh, therefore the Gr. interpreteth, he brought them into bondage unto him for servants. Thargu Ierusalem giveth an other reaſon hereof, that the Egyptians shouldest not deride the sons of Iakob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9.25.

V. 22. the priest] or Princes: the originall word signifieth both; as is obserued on Gen. 41.45. & 14.18. But both Greek and Chaldee here translathate it priests,

[an allowance] or constiſtution, statute: that is, a conſtituted portion of food, (their daily bread) alinged and allowed them. The Greek translathet it, a gift; the Chaldee a portion. See also Prov. 30.8.

V. 24. in the revenue, that is, the increafe, when it bring forth fruit: as the Chaldee explyatheth. parts] Hebr. bands: in Chaldee parts: see Gen. 43.34.

V. 25. let us finde graue] vouchsafe to deal in this busines for us with Pharaoh. See this phraſe Gen. 33.15.

V. 27. exceedingly] or, vehemently, very mightily: so God fulfilled his promise, Gen. 46.3.

¶ Here beginneth the twelfth Section of the law, (and last of Genesis) calld And (Iakob) lived. See Gen. 6.9. This section hath but one letter to distinguiſh it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole law, joyning this with the former. But one R. Abraham, in Zeros hammor, speaking of this one letter, S, which standeth for Sethumah, that is close, thinketh this to be a closed section, because (sayth he) it is the key, and ſeale of this book, yea of the whole

law, and of all the Prophets, unto the dayes of Christ. For in Iakobs blessing (Genes. 49.) are ſewed all the captiuitie of Israel, and the deliveries, until the Teacheſ of Justice come, as it is written, until Shiloh come. And because the time of Christs coming was unknowne, and none could or ſhould understand it: therfore this Section is continued with the former, without any great diſtinction: &c.

V. 28. 17. yere] So long Ioseph nourished his father in Egyp: as Iakob had nourished Ioseph 17. yere, at home: Gen. 37.21.

V. 29. to dye] that is, that he must dye. See Gen. 23.8. [my thigh] to ſwear: with this rite, Abraham took an oath of his ſervant: see Gen. 24.1. do with me mercy] or, deal mercifullly (kindly) with me. See Gen. 24.49.

V. 30. But I will lye down] (that is, ſleep) with my fathers, then I ſhall carry me, &c. buying place] or, grave. This Iakob required, in laith, (as the Apostle obſerueth of Ioseph, Heb. 11.22.) believeth the promises made of God, for his ſeed to return and inherit that land, whiche was a figure of their heavenly inheritance. Gen. 10.24.25. Heb. 11.9.10.14.16. The Hebrew Doctors note of Iakob, that his whole body was buried in Canaan; of Ioseph, that his bones only were buried there, (Gen. 50.25.) & of Moses, that neither his body nor his bones were there buried; yet was he advanced above them all, in that he was buried of God, no man knowing of his ſepulchre. Deut. 34.6. R. Menachem, and the Zohar on Gen. 47.

¶ 31. bowed himſelf] namely unto God, with thankfulness, who had after other blessings, given him now this affurance by Iosephs promife & oþer, that he ſhould be carried into Canaan, the figure of the kingdome of heaven. Therfore this particular is related by Paul, as a testimony of Iakobs faith, Heb. 11.21. [the beds head] wheron he lay in his age & weaknes, and on the head (or bolster) wherof, he reſted himſelfe, worſhiping God. The like is ſayd of David in his old age, that he bowed himſelfe

*blessed upon the bed, when he blessed God.*  
1. King. 1. 47. 48. The Hebrew *Mitah*, a bed; the Lxxij. Greek interpreters, having a copy without vowels (*Aisch*) did read it *Matisch*, which signifieth a staff, & so translated it: whom the Apostle followeth, laying, *on the top of his staffe*, Heb. 11. 21, which might also well be, that he helped himself, by leaning on his staff, and resting *on the belfer of the bed*. Howbeit the two Chaldee Paraphrasts, & other Greek versions (save that of the Lxxij.) translate according to the vowelled Hebrew, *bed*.

## CHAP. XLVIII.

1. Joseph with his sons, visiteth his sick father.  
2. Iacob strengtheneth himself to blesse them. 3. He repeateth the promise. 5. He adopteth Ephraim and Manasseh Josephs sons, as his own. 7. He setteth him by his mothers grave. 9. Hee blesseth Ephraim and Manasseh, 17. He preferreth the younger before the elder, though it displeased Joseph. 21. He prophesieth the Israelites return to Canaan, and giveth Joseph his portion thereto.

1 And it was, after these things; that one sayd unto Ioseph; Behold thy father is sick: and hee took his two sons, with him; Manasses, and Ephraim. And one told Iacob; & sayd, behold thy son Ioseph, cometh unto thee; and Israel strengthened himselfe; and sate upon the bed. And Iacob sayd unto Ioseph; God almighty, appeared unto me in Luz, in the land of Canaan: and blessed mee. And sayd unto me; behold I will make thee fruitful, and multiply thee; and give thee to be an assembly of peoples; and will give this land, to thy seed after thee, for an eternall possession. And now, thy two sons, which were born unto thee in the land of Egypt; before I came unto thee, into Egypt, they

are mine: Ephraim and Manasses, as Reuben and Simeon, shall be mine. And thy begotten yssue, which thou shalte beget after them, shall be thine; by the name of their brethren, shall they be called, in their inheritance. And I, when I came from Padan; Rachel dyed by me, in the land of Canaan, in the way; when yet there was a little-peece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that is Bethlehem. And Israel saw, the sons of Joseph: and sayd, who are these? And Ioseph sayd unto his father; they are my sons; whom God hath given to me, in this place: and he sayd, take them I pray thee unto me, and I will blesse them. And the eyes of Israel were heavy for old-age; he could not see; and he brought them neer unto him; and he kissid them, and embrased them. And Israel sayd unto Ioseph; I had not thought to see thy face: & loe, God hath made me to see, thy seed also. And Ioseph brought them ou; from between his knees: and he bowed-himselfe on his face, to the earth. And Ioseph took them both; Ephraim in his right hand, toward Israels left-hand; and Manasses in his left-hand, toward Israels right-hand: and brought them neer, unto him. And Israel stretched out his right-hand, & put it upon Ephraims head, and he was the younger; and his left-hand, upon Manasses head: he prudently guided his hands; for Manasses, was the first born. And he blessed Ioseph, and sayd: the God, before whom my fathers, Abraham & Iсаак, did walk; the God which fed me, since

16 I was, unto this day. The Angel which redeemed me, from all evil; blesst the lads: and let my name, be called on them; and the name of my fathers, Abraham and Iсаак; and let them increase like fish into a multitude, in the midst of the land. And Joseph sayd, that his father put his right-hand, upon Ephraims head, and it was evill in his eyes: and he held up his fathers hand, to remove it from on Ephraims head, unto Manasses head. And Joseph sayd, unto his father, not so my father: for this is the firstborn; put thy right-hand, upon his head. And his father refused; & sayd, I know it; my son, I know it; he also shal become a people, and he also shalbe great: but truly, his younger brother shalbe greater than he; & his seed, shalbe a plentie of nations. And he blessed them in that day, saying; In thee, shal Israel bless, saying; God put thee, as Ephraim, and as Manasses: and he put Ephraim, before Manasses. And Israel sayd, unto Ioseph; Behold I dye: and God wil be with you; and will return you, unto the land of your fathers. And I, doe give unto thee one portion, above thy brethren: which I have taken, out of the hand of the Amorite; with my sword, and with my bow.

5

semblike) of nations; the Chaldee; of tribes. Ver. 1. And now or, as the Greek translateth. Now therefore. From the former promises, he groundeth his blessings to Iosephs children, as authorized of God hereunto; and putteth them in mind of returning to the promised land. before, ] or, until I came: which the Greek translateth before: so in Exod. 12. 46. mine] as my next children; and not my children: so these two, are made heires by adoption with Iakobs sons, and Ioseph hath a double portion the firstbirthright being taken from Reuben, and given unto him, Gen. 49. 3. 4. 1. Chron. 5. 1. 2. & of Ioseph are reckoned two tribes, in the Prophets & Evangelists, Num. 1. 32. 34. R. v. 7. 6. 8.

Ver. 6. name of their brethren] of Ephraim and Manasses; counted of their flock and tribe, as if they were their sons, not their brethren. For children are usually called by their fathers name, not by their brethrens. See after, ver. 16. So Ephraim & Manasses are adopted into Iosephs place, as fathers of tribes: that if Ioseph had ever begotten more children, they should have been reckoned as born to Ephraim and Manasses, his sons.

Ver. 7. Padan] or, as the Greek hath it, Mesopotamia of Syria; see Gen. 15. 20. This mention of Rachels death, is to shew how by right the firstbirthright came to Ioseph her firstborn, the being indeed Iakobs first and most lawfull wife, Gen. 29. 18. &c. [a little peece of ground] a little way: see Gen. 35. 16.

Ver. 9. take] and bring them, as the Greek translath. See Gen. 15. 21. and I will] or, (as the Greek) that I may blesse; viz, in the name and authority of God; see Gen.

27. 4. Ver. 10. heavy] that is dimm; in Greek, heavy sighted; the same word is used for ears, that are heavy or deaf; Esa. 6. 10. & 59. 1. Compare Gen. 27. 1. Ver. 11. thought] or judged. The Greek expounds it; for I am not deprived of thy face; and loe, God hath shewed me thy seed also. v. 12. between]

## Annotations.

1. Hings] Hebr. words. one sayd] 1. or it was sayd: so v. 2. Ver. 3. in Luz] called also Bethel; see Gen. 12. 13. 19. & 31. 6.

3. Ver. 4. give thee to] that is, make of thee an assembly, that is, a multitude: see Gen. 35. 11. The Greek expounds it a synagogue (or af-

11

12. Ver. 14. *between] Hebrew from with his knees; the Greek translatheth, from his knees : the Chaldee, from before him. he bowed] in reverence & thankfulness, for the former's adoption, and further blessing to be received. The Greek saith, they bowed, implying his children also.*

13. Ver. 14. *prudently guided] so also the Chaldee layth, he wisely guided: the Greek translatheth, changing hands. This figure of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8.10. &c. 17.18. 20. Deut. 34.9. Act. 6.6. 1 Tim. 4.14. And as the right hand is naturally more strong and honourable than the left, (to which the scripture hath reference in speech also of God, Exod. 15.6. Psal. 118.16. &c. 110.1.) so Iacob, (whole blessing was stronger than his parents, Gen. 49.26.) giveth the strongest & most honourable blessing to Ephraim, by this sign of the right hand put upon him.*

14. Ver. 15. *Ioseph] to weet, in his children, as the words following manifest; therefore the Greek translatheth, he blessed them: So on the contrary, Cham, was cursed in his youngest son Canaan: Gen. 9.25. And in 1. Chron. 4.31. whilst David reigned: that is, David's sons.* *did walk] did please by faith, in their conversation and administration; so the Greek translatheth, pleased: the Chaldee, served. See the notes on Gen. 5.22. & 17.1. fed me] or, *hath been my pastor: so David celebrateth God by this grace, Psal. 13.1. & 80.2.**

*since I was] that is, as the Greek explaineth it, *from my youth.**

15. Ver. 16. *Angel] Christ, the Angel of the covenant, Mat. 3.1. the Angel in whom Gods name is, Exod. 23.10. 21. called here Iacob's Redeemer, or Deliverer, which is the title of God, Psal. 19.15. Esa. 43.14. & 47.4. The Rabbines acknowledge this Angel to be God, laying, he mentioneth also Gods - majestic (Shechinah) when he saith, the Angel that redeemed me. & Menachem on Gen. 48. See also Gen. 31.11. *called] that is, named on them, let them be called by my**

*name; as my adopted children, veris. So Gods name is laid to be called on us, Deut. 28.10. 2. Chron. 7.14. Ier. 14.9. that is, we are called the sons of God, 1. John 3.1. and the husbands name is called upon the wife, Esa. 4.1. and the Lord's name, upon the city Jerusalem, Dan. 9.19. and upon the Temple, 1. King. 8.43. Ier. 7.10. 11. on them] or in them. But the Hebrew n, is often used for upon; as Neh. 2.12. Num. 13.23. and bammeh, in 2. Chron. 7.21. is th: same that gnal-meh, in 1. King. 9.8.*

*increafe-like fish] which multiply abundantly: therfore the Greek translatheth it, multiply: but the Chaldee addeth especially, like the fishes of the sea; implied in one Hebrew word. According to this blessing, there were of Ioseph by these his two sons, 87. thousand & 200. men of war in Moses time; a greater number then was of any other son of Iacob. Num. 26.18. 34.37. And like the blessing was confirmed upon them by Moses Deut. 33.17. & Iosua acknowledged them to be a great people. Ios. 17.17.*

16. Ver. 17. *civil in thy eyes] that is, it displeased him (as Gen. 28.8.) that the younger should be preferred above the firstborn: which notwithstanding was often done by the counsel of God; as Sem had the honour above Iaphet, Gen. 5.31. & 9.16. Abraham above Haran, Gen. 11.27. Ishaak above Imael, Gen. 17.18.-21. and Iacob himself above Esau his elder, Gen. 25.23. Also in Iacob's house, Judah and Ioseph, had pre-eminence above Ruben, Simeon, Levi, Gen. 49.1. Chron. 5.1. 2. And even from the beginning, Cain the firstborn of Adam, was reprouate, Gen. 4. to teach that man's dignitie is not by works, or nature, but by Gods grace and election, Rom. 9.7. 8. 11. 15. And this action of blessing Ioseph's sons, Iacob performed by faith, Heb. 11.21.*

Ver. 19. *shall become] Hebrew, shall be a people: meaning, a father to a multitude. shalbe great] in Greek, shalbe exalted, greater]. Therefore when the Israelites were first numbered in the wildernes, Ephraim was reckoned before, & had 8300. men,*

men, more then Manasseh, Num. 1.32. 33.35. Also in camping about the Tabernacle of the Lord, Ephraim had the standerd, and was set before Manass's, Numb. 2.18.20. Howbeit in the second muttering, (38. years after) it was otherwife for the number; Num. 26.18. &c. Yet after that again, Ephraim had his preeminence, Deut. 33.17. Of him came Iosua the conqueror of Canaan, Num. 13.9. 17. and Ieroobam King of Israel: wherupon Ephraim is used for the name of that kingdom, Esa. 7.2.9. 17. 11.13. & 28.1. 2vr. 7.15. Ezck. 37.16. Hos. 5.12. 13. & 9.3. 11. *a plentie] or fulnes; that is, as the Greek translatheth, a multitude; so called for filling up a number or place. So, a plenty of sheepherds, Esa. 31.4. that is, a multitude: and this phrase Paul useth in Rom. 11.25. the plenty of the Gentiles, that is, the full multitude, and number of them. The Chaldee here translatheth, his sons shall be rulers among the peoples. Though Ephraim had thus the preeminence, & a chief blessing above the sons of Israel yet it pleased God to afflict him, before all his brethren; in that evil betell his houle, & some of his sons were slain by the men of Gath (the Philistines) for whom Ephraim mourned many dayes, 1. Chron. 7.20.-23.*

20. V. 20. *In thee] or, By thee, that is, taking thee for an example; as the words following shew. So Rachel & Leah are propounded for examples in blessing, Ruth. 4.11. Zedekias & Ahab, in cursing, Ier. 29.22.*

*Iael] that is, my posterity the Israelites: see Gen. 19.37. & 34.7.*

21. V. 21. *God wilbe] the Chaldee expounds it, the Word of the Lord wilbe your help.*

*the land] of Canaan; where Abraham, Ishaak, and Iacob dwelt, the figure of their heavenly inheritance, Gen. 12.5. & 26.3. & 37.1. whereof Iacob parteth them in mind, & prophesieth their return thither.*

22. V. 22. *doe give] bequeathing as by will and testament, that portion of the lan to thee, that is, to thy posterity: above thy brethren: for the first borne was to have a double portion, Deut. 21.17. and now the*

*first birth-right became Iosephs, 1. Chron. 5.2. and in the figurative description of Christs Church, Iosiph hath two portions, Exk. 47.13. *portion] the Hebreue Sechem signifieth properly a shoulder, (Ges. 33.) it was also the name of a citie (& the prince thereof,) where Iacob bought a piece of ground, Gen. 33.18.19. Here it is used (but with reference to the name of the place,) for a portion of ground, and so the Chaldee plainly expounds it, one chiefe portion.**

*And that place of Sechem, was the inheritance of Ioseph's sons the Ephraimites, Ios. 16.1. &c. & 20.7. Iob. 4.5. and thither were Ioseph's bones carried out of Egypt, and buried, Ios. 24.1.21.32. have taken] that is, shall take; but (spoken prophetically, and in faith; (as unto us a child is born, Esa. 9.6. which was a prophetic of Christ) Thus Iacob disposith of things to come, as already possesst: whereupon his faith in this action is commended, Heb. 11.21. *the Amorite] that is, as the Greek translatheth, Amorites; which one name is used generally for all the heathens that possessed the land: Ios. 24.8. Amos 2.9. *my word] that is, the sword of my children; the Ephraimites; which helped to conquer the land, and were a mighty people in Iosuahs time: see Ios. 17.14.-18. So my amholes, Exk. 13.12. that is, the amholes of my people; also my womb, Job. 3.10. that is, my mothers womb. The Chaldee understood this sword and bow figuratively; translating, by my prayer, and by my supplication.***

1. Iacob calleth his sons to bless them. 3. The blessing of Ruben, 5. of Simeon and Levi, 8. of Judah, 13. of Zabulon, 14. of Issachar, 16. of Dan, 19. of Gad, 20. of Aser, 21. of Naphtali, 22. of Ioseph, 27. of Benjamin. 29. Iacob changeth them about his burial in Canaan. 33. He dieth.

A Nd Iacob called, unto his sons: & sayd; Gather your selves together,

II gither,

gather, that I may shew you that which shall befall you, in the latter dayes.  
 2 Assemble your selves together & hear, ye soons of Iakob : and hearken unto Israel your father. Reuben, thou art my firstborn; my might, and the beginning of my valour; the excellency of hys dignitie, and the excellency of strength. Vastable as waters, exalt not thou; because thou wentest up, to thy fathers beds: then thou deſcendit, my couch he went up unto.  
 5 Simeon & Levi, brethren: instruments of violent-wrong, in theirjourning-habitations. My soule, come not thou into their secret; my glory, be not thou united unto their assembly: for in their anger, they kylled a man; and in their self-will, they boughed the oxe. Cursed be their anger, for it was strong; and their exceeding wrath, for it was hard: I will divide them in Iakob; & scatter them abroad, in Israel.  
 8 Iudah; thou, thy brethren shal confess thee; thy hand, shal be in the neck of thy enemies: the soons of thy father, shal bow down themselves unto thee. Iudah, a renting-lions whelp; from the prey, my son thou art gone-up: he stouped-down, he couched, as a renting-lion, and as a courageous lion, who shall rouse him up? The scepter shal not depart from Iuda; & the law-giver, from betwenn his feet: until Shioh come; and unto him, shal the obedience of peoples be. Binding his a's-colt unto the vine; & the foal of his ase, unto the choyce-vine: he washeth his rayment, in wine; and his cov'ring, in the blood of grapes. His eyes shalbe red, with wine: and his

teeth white, with milk.

Zabulon, he shal dwell, at the haven of the seas: and he shalbe for an haven of ships; and his side, shalbe unto Sidon.

Issachar, is a strong-boned esse: couching, between two bounds. And he saw reit, that it was good; and the land, that it was pleasant: & bowed his shoulder, to bear; and was, a servant unto tribute.

Dan, he shall judge his people: as one, of the tribes of Israel. Dan shall be, a serpent by the way; an adder, by the path: that biteth the horse heels, and his rider falleth backward. For thy salvation, I earnestly expect Iehovah.

Gad, a troupe shall with-troupe overcome him: & he shal with-troupe overcome at the last.

Concerning Aser, his bread shalbe fat: and he shall give dainties of a king.

Naphthai, is a hind let loose: that giveth, goodly sayings.

Ioseph, ion of a fruitfull vine, son of a fruitful vine, by a well: the daughters, rebunneth over the wall.

And the archers, grieved him bitterly; and shot, and hated him. But his bow, abode in strength; & the arms of his hands, were made firm: by the hands of the Mighty-one of Iakob: from thence the Feeder, the Stone of Israel.

By the God of thy father, who shal help thee; and the Almighty, who shal bless thee; with blessings of heavens, from above; blessings of the deep, that lyeth under: blessings of the breasts, and of the womb. The blessings of thy father, doe prevaile, above

above the blessings of my progenitors; unto the utmost bound, of the eternal hills: they shalbe, on the head of Ioseph; and on the crown-of-the-head, of the separated among his brethren.

27 Benjamin, he shall ravin as a wolf; in the morning, he shal eat the prey: & at evening, he shall divide the spoil.

28 All these, are the twelve tribes, of Israel: and this is it, that their father spake unto them, and blessed them; every man, even according to his blessing, he blessed them. And he commanded them, and sayd unto them; I, am to be gathered unto my people; bury me, with my fathers: in the cave, that is in the feild of Ephron the Chethite. In the cave, that is in the feild of Ma-palah, which is before Mamre, in the land of Canaan: which Abraham bought, with the feild, of Ephron the Chethite, for a possession of a burying place. There they buried Abraham, and Sarah his wife; there they buried Iaak, and Rebekah his wife: and there I buried Leah. In the purchase of the feild, and of the cave that is therin, from the soons of Cheth.

33 And Iakob made-an-end, of commanding his soons; and gathered-up his feet, into the bed: and he yeelded-up the ghost, and was gathered unto his peoples.

#### Annotations.

**T**He latter dayes, that is, the dayes following, or time hereafter; Hebr. hys plente of dayes: which phrase is often used for time to come; as Num 24. 14. Deut. 4. 30 & 31. 29. D4. 2. 28. & 10. 14. Prov 31. 25

So that which is sayd in Act. 2. 16. it shall be in the last dayes, is in Ioe 3. 1. it shalbe hereafter. The Chaldee translathet it, the end of dayes: the Greek, the last dayes; often it meaneth the dayes after Christis coming Esa. 2. 2. Heb. 1. 1.

2 Ver. 2 hearken ] the Chaldee sayth, receive instruction.

3 Ver 3. mizhi] or able-strength: his word (Coach) signifieth that I. v. gour, and native moisture, v. v. ethy men are strong and lusty: P. 22. 1. 6 Ios. 4. 11. as the next word valur, (Hebr. On,) meaneth the streyning of the body forcibly to eff & 1. thing desired. of my valour, ] or, of my manhood; of my painful strength: the first effect of the strength of my body. All the first born are thus called, D. u. 21. 17 P. 1. 7. 8. 11. the Greek translathet it, the beginning of my children; that is, my first child. Such had natural right to a double portion of all their fathers goods, Deu. 21. 17. the excellency]: that is, most excellent in dignitie (or preferement.) Wh. rby the d. gaite of he priesthood, seemeth to be meant; as by strong following, is meant the government or Kingdom. And so the Chaldee paraphrast explayneth it, shou should st receive three portions, the first birthright, the priesthood & the kingdom. The Ierusalem Thargum sayth the same: adding this witt, & for the syn of my son Reuben, the first birthright is given to Ioseph, the kingdom to Iudah, and the priesthood to the tribe of Levi. And that the first born were priests & governors. Gen. 25. 31. of strength] or excellent strong. This word wch et prop. tly significeth a'd or firm strength, is often applyed to kings & kingdoms, which for the most part are gotten and maintained by strength; and the kings strength, is an honor urable title of his majestie; s. c. E. 1. 99. 4. and 110. 2.

4 Ver. 4. V. st. ej. or L. hi: soe moved; this is al wayes al. d in this v. l. part. Iudg. 9. 4. Zeph. 3. 4. Jer. 13. 32. & implyeth both his sin: dyng light eff. & v. ons, which craved him to evill; and his laddyn downstall from his dignitie. excels] that is, shou shal not excel, but. 1. sole in the honour. 11. 2 So.

So the Chaldee explyneth it, thou shalt not have profi, nor receive the excellent portion. he went up unto ] the Greek changeth the person, and translathet, on which thou wentest up; also the Chaldee expoundeth it, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as Duet. 5. 10. that love me, and keep my commandments; for which in Exod. 20. 6. is my commandments. And in Daa. 9. 4. thou keepest covens towards them that love him; for that love thee. So Mat. 11. 32. then feared the people; for which in Mat. 21. 16. is written, we fear. Otherweise we may read it thus, thou deselst my couch, it is gone up; that is, it is vanilshed away; meaning the excellencie which he shold have had. For by defiling Bilhah his fathers concubine, he lost his birthright, Gen. 35. 22. 1. Chron. 5. 1. 2. To goe up, is sometime used for vanishing away, Exod. 14. 16. Jer. 48. 15.

V. 5. brethren] specially confociate in that evill deed of killing the Sychemites, Gen. 31. 25. & so brethren, not in nature onely, but in conditions, See Gen. 10. 21.

instruments] or weapons, to weet they were: giving themselves and their members as weapons of unrighteousnes unto syn, (as Paul speaketh, Rom. 6. 13.) meaning of their cruel last forementioned, Gen. 34. 25. sojourning-habitations ] in the land of their sojourning, as sayth the Chalde: paraphrast; where they being strangers, indangered the iuine of themselves and their fathers houfe, Gen. 34. 30. Or, their agreements, meaning the covenanted conditions made wi th the Sychemites, to consent unto them if they would be circumcised, which was with decy, Gen. 34. 13. 15. &c. Thus also the Greek may be understand, hair/sis being sometime used for a conditional covenant. Or, their swords: but the word is not so found elsewhere.

Ver. 6. secret] that is, as the Greek translathet it, and Thargum Ierusalem, their council; their assembly. So David sayth, the secret of evill doers, Psl. 64. 3. and Ieremie, the

secret of mockers; Iere. 15. 17. that is, thesembly. Iakob here meaneth that neyther should any, neyther would he, approve of their perfide. glorie] or honore, hereby may be meant the tongue which is the glorie of man by speech, being good, and the contrary if it be evill, Jam. 3. 1. &c. So my glorie, Psl. 16. 9. is by the Apostle cited, my tongue, Act. 2. 26. Otherwise it is a repetition of the former, my glorie, that is, my soul. a man] Hemes the King, and Symeon his son, with the men of the citie: Gen. 34. 25. 26. Therfore the Greek translathet it men: and Thargum Ierusalem, kings and rulers. And the singular is often put for many, as the man of Israel sted, 1. Chron. 10. 1. that is, the men of Israel, 1. Sam. 31. 1. See also Gen. 32. 1. ful will] or pleasure. boughed the Oxe] so the Greek also translathet it: meaning that they took away and destroyed the oxen & other beasts of the Sichemites, Gen. 34. 28. Oxe is for Oxen, as Gen. 32. 5. Some (as the Chaldee) translate, they pulled down the wall: but Shor, (the word here used) is properly an oxe or bull; and Shor, a wall: neyther was there mentioned any pulling down of walls in Gen. 34. Therfore the Ierusalem Thargum expounds it of their felling of Ioseph, who is likened to an oxe, Deut. 33. 17. But that seemeth not to be intended here.

Ver. 7. I will divide] that is, I prophesie their division: so Ezekiel sayth, when I came to destroy the citie, Ezek. 43. 3. Which was his foretelling the destruction. See also Hos. 6. 5. them in Iakob] that is, their posterite among the children of Iakob: see Gen. 19. 37. This was accomplished, when Symeon had his inheritance in the midds of the inheritance of Iudah, Jos. 19. 1. and was fayn to seek a larger possesio, 1. Chron. 4. 39. 40. & Levi had his cities of habitation, among the other tribes, Jos. 21. 2. 3. &c. Howbeit, afterwards Levi, for their zeale against idolaters, (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iakob Gods judgments and Israel his law;

etc.

etc. Deut. 33. 9. 10. and so had the priesthood in their tribe. This the Ierusalem Thargum also mentioneth, & sayth likewise of the Simeonites, that they were teachers of the law in the synagogues of Iakob; and the like, in the schools of the sons of Israel.

Ver. 8. thou to weet, art so by name, and shalt be so in deed: for Iudah signifieth Confession or Praife: and to his name he hath reference, Praised, thou art called, & praiseth thee shall thy brethren. Thargum Ierusalem sayth, Iudah, to thee shall all thy brethren confess, and by thy name shall all the lewes be called. See the notes on Gen. 29. 35.

conf] or (at the Greek translathet) praiseth thee: meaning that his brethren should acknowledge the dignitie of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him. 1. Chron. 2. Heb. 7. 14. And when the rest of the house of Israel compassed the Lord with lies and deceyt, Iudah is prayed, for yet ruling with God, and being faibfull with the saints, Hos. 11. 12. In Christ, this prophesie is chiefly fulfilled, as the particulars following shew: to him the Hebrew doctors also doe apply it, as in Bresith ketannah (or their lesser Commentary) upon this place, it is sayd, Iudah was born the fourth among the tribes, and in the fourth day were the lights created: and it is written of the M. Iesse, His throne, as the sun before me: at the Moon, it shalbe stablished for ever. (Psal. 89. 37. 38.)

in the neck] that is, thou shalt beat down & put to flight thy enemies; as the Chaldee explyneth it, thus; thy hand shall prevail against thy enemies, thy foes shall be scattered, they shalbe turned backward before thee: and Thargum Ierusalem sayth, thy<sup>1</sup>, and shall avenge thee on thy enemies. The performance of this promis, David the first king of Iudah celebrateth, saying, thou hast given me the neck of my enemies, Psl. 18. 41. And after Iosuahs death, Iudah was the first that wett up to fight for Israel against the Canaanites, and got the victory, Judg. 1. 1. 2. 4. 8. &c.

bow down; Jacknow-

ledging the dignitie of this tribe above the rest. For this tribe was the foremost of all in their marching through the wildernes, Num. 10. 14, and the Prince of this tribe was the first that offred at the dedication of the altar, Num. 7. 11. 12. and foremost in battle against their rebellious brethren, Judg. 2. 1. 18. the first judge that saved Israel, was of this house, Judg. 3. 9. and God chose this tribe, and David out of it, to settle the kingdom of Israel in his stock for ever, Psl. 78. 68. 70. 71. &c. 89. 10. 21. 28. 30. 36. 37. &c. to our Lord Iesu, who came of Iudah, all knees doe bow, Philip. 2. 10.

Ver. 9. yenting lions whelp] As ther are sundry sorts of Lions, so they have sundry names, Job. 4. 10. 11. and above other, the lion is a kingly beast, strong, Prov. 30. 30. bold, Prov. 18. 1. blowt-harted, 2. Sam. 17. 10 and of a terrible countenance, 1. Chron. 12. 8. Such are fit to be kings armes, and 12. such were slayes for the stepps of K. Solomons throne, 2. Chron. 9. 18. 19. This kind here mentioned, is greedy to tear his prey, and therof hath his name, Psal. 17. 12. being a prophesie of the valiant-worthies that shold come of Iudah, and make a prey of their enemie: as O. boniel, Judg. 3. 9. 10. David, 2. Sam. 8. and especially Christ, called the Lion of the tribe of Iudah, Rev. 5. 5. conched] lay down to rest, after he hath taken the prey: this was fulfilled when at e. Davids conquest, all Israel had rest unte Solomon, 1. King. 4. 25. and after Christs victorie, he went upon hys, & set him down at the right hand of God, Psl. 68. 19. Mark. 16. 19. 1. Cor. 15. 25. Balaam used such similitudes, speaking of the valiant acts of Israel, Num. 23. 24. courageous] or harty lion, named Labi, of lab, an hart. By these three is signified the growth of the kingdom of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphrast thus, He shall have dominion in the beginning, and in the end, the kingd m of the house of Iudah shalbe magnified: for from the judgment of death, than

11 3 half

blessed thy soul, & my son: he shall rest & dwell in strength, as a lion, and as a courageous lion, and shall have no kingdom that shall stand him.

Ver. 10. *The scepter* or, *The tribe*. The Hebrew *shebet*, (whence the Greek word *Scepter*, and English *scepter* is derived,) signifieth a *scepter* or *rod*; and is by Moses applied to the tribes of Israel, (whereof see the 16. & 28. verses following:) and so the Greek interpreters, do often translate *Scepter* for *Shebet*, a tribe; 1. S. m. 10 v. 19. 20. 21. 1. Kng. 11. 32. 35. 36. &c. The prophecies of Iudah's tribe to continue distinct, until Christ's coming; whereas the other ten tribes were scattered and confounded by their cap. invasions. 2. Kng. 17. out of which they returned not, as the tribe of Iudah with Benjamin, did from Babylon, Ex. 1. 5. It may also imply the power of government which should be in this tribe: for *Shebet* a scepter, [sometime to measure, Psl. 45. 7.] And so the Greek here translateth it, *A Prince*, and the Chaldee, *one that hath dominion*; and Thargum Jerusalem, *Kings shall not cease from the house of Iudah*. And elsewhere the scripture layeth, of *Iulah* came: *the Governor* 1. Chron. 5. 2.

*Levi* [or, *law-maker*, writer of decrees; a title of government, given semitically to God himself, E. & 33. 12. sometime to the governaunt set of God, Num. 2. 1. 8. So the Greek here translateth it *Governour*: and so reference to this prophetic, God layth, *Iudah* my law-giver Psl. 65. 9. *she* [see.] that is born of, and brought up by him: for so this phrase meaneth, Deut. 28. 57. & 33. 3. *the best being sometime used* for the whole leg or thigh, which word was used before: Gen. 46. 26. and so the Greek here translateth, *out of his thighs*.

*S. u. b.* by interpretation *The profressor*, the *S. fe-maker*: or, *His son*, (*o weet, of a virgin*) that is Christ, who was to spring out of Iudah, Heb. 7. 14. Tuis the Chaldee paraphrast continueth laying, *He that hath dominion shall not be taken away from Judah, nor a Scribe from his children's children, until the Christ come whose the kingdom is. Then shall the peoples obey*. The Jerusalem Thargum appliceth this to Christ, saying,

gum also layth, *Kings shall not cease, from the house of Iudah*; nor Doctors that teach the law, from his children's children; until the time that the King Christ doth come, whose the kingdom is, and all kings of the earth shall be subject unto him. Likewise in *Breishith Rabba*, upon the word *Sin*. oh it is said, *this is the Christ*; and R. D. Kimchi (in the root *Shil*) expoundeth it *hu son*, and sayth it is a prophetic of *David*, or, of the *Christ*. The Hebrew hath an unusual manner of writing, implying *hu son*, and *her son*; as a prophetic that he should be of *Mary the virgin*, of the lineage of Iudah. *Obedience*] or *gather- ing of peoples*, that is, the *peoples* (Levites and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrases both confirm: the Greek also like effect, *he shall be the expectation of nations*. Compare Esa. 11. 10. Rom. 15. 12. Esa. 41. 4. *Ma h. 12. 11.*

11 Ver. 11. *af-colt* or, *yong-af*: great men used to ride upon such, *Judg. 10. 4. & 12. 14. & 5. 10.* to bind luch to the vine, seemeth to mean, great store of vines, which should be in the land of Iudah, (as was in Engedi, and other places, Song. 1. 13. 7. ps. 15. 62.) that men should tie their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this *vine*, understandeth figuratively *Jerusalem*, & by the *af* colt the people of *Iulah*, and thus expoundeth it, *He shall dwell round about his citie, the people shall build his temple, and the just men shall be round about it, and the doers of the law in the doctrine thereof*. This also may be referred to Christ, the King, who being just and meek, came riding into Jerusalem upon an *af-colt*, Zech. 9. 9. Job. 12. 14. 15. Mat. 21. 2. 5. 7. a figure of the people of the Gérites, brought unto Christ for him to ride upon. And by this prophetic of Iakob, were to be fitted unto him and his Church, (compared unto the *vine*, Job. 15. 1. Esa. 5. 7.) where they should be filled with the gospel of his love, and gifts of his spirit better than wine, Song. 1. 3. Eph. 5. 18. And so the Jerusalem Thargum appliceth this to Christ, saying,

saying, *How sayre is the king Christ, that shall spring up of the house of Iudah! He shall gird his loins, and shall go forth to war against his enemies, &c.* Likewise in *Breishith Rabba*, speaking of this place, it is said; he sheweth us that when the Christ shall come to save Israel, he shall make ready his *af*, and ride upon him, and come unto Israel with poverty, *the son* [Hebr. the son of his *af*, that is, his young *af*: see the notes on Gen. 18. 7. wash- en his *rayn*!] an other figurative promise of wine to be plentiful as water, that he may wash his clothes in it: or of a glorious victory that Iudah and Christ should get over his enemies, as in Esa. 63. 1. 2. 3. his *court* is set forth by such a parable. And in Revl. 19. 13. he is clothed with a garment dipped in blood; and in Rev. 14. 20. his judgment on the enemies, is the tread-ing of a winepress. And so the Jerusalem Thargum doth explaine it saying, *He shall kill kings and princes, making the rivers red with blood of their slain, & the hills white, with the sun of their mighty men: his garments shall be imbibed in blood, and hee like to one pressing clusters of grapes, blood] that is, juice of grapes, which for the red colour is called blood: so Deut. 32. 14.*

12 V. 12. *red with wine*: another signe of plenty of fruits; for the drinking of much wine maketh red eyes, Proverb. 23. 29. 30. hereby also the plenty of spiritual blessings in Christ is signified: Pro. 9. 1. 2. Esa. 25. 6. & 55. 1. So Thargum Jerusalem applyeth it, saying, *How beautifull are the eyes of the King Christ to look up on: more then fine wine, that he beholdeth not with them unchaste copulations, or murders of innocents. His teeth are exercised in the law, that he eateth not with them iniquities and robberies. His mountayns shall be red with vineyards & winepresses: his hills shall be white with tow of wheat, and flocks of sheep.* Other of the few Doctors, reckon Iudah for the seventh Patriarch, thus, 1. Abraham, 2. Isaak, 3. Iakob, 4. Ruben, 5. Symeon, 6. Levi, 7. Iudah: and they compare him with the seventh (that is, the Sabbath) day. At Iudah's birth it is said of his mother, *she stayed from bearing*, Gen. 29. 35. at

the Sabbath day, it is said of God he rested & was refreshed, Exod. 31. 17. of Iudah it is said, *Iudah, thou, thy brethren shall confess thee*, Gen. 49. 8. (& this time I will confess the Lord, Gen. 29. 35.) and of the Sabbath, it is good to confess unto the Lord, Esa. 92. 2. Of Iudah it is said, *from the prey my son, then art gone up, Gen. 49. 9. the prey suffiseth his food; as if he should say, then art gone up from doing even the work for the life, as of the Sabbath it is said, in it thou shalt not doe any work*. Exod. 20. 10. Of Iudah it is said, he steept down, he couched as a Lyon, &c. Gen. 49. 9. and of the Sabbath, abide ye every man in his place. Exod. 16. 29. Of Judah it is said, binding his *af-colt* unto the vine, Gen. 49. 11. as if he should say, binding him from his work: of the Sabbath it is said, *that thine axe and thine af-colt may rest*. Exo. 23. 12. Of Iudah it is said, he washeth his raiment in wine, Genes. 49. 11. which signifieth the sanctifying of the day which is with wine, signifying the propriety of judgement, and therefore the Scepter was given him, as the Scepter shall not depart from Iudah, &c. And as Iudah was the fourth of the tribes (of Israel;) so the Sabbath is the fourth of the commandments, Exod. 20. 12. Menachem, on Gen. 49.

V. 13. *Zabulon*] hee though hee was younger then Issachar, Gen. 30. 18. 20. yet Iacob gives him the blessing before him: so also doth Moses, Deut. 33. 18. & his lot befell him in his land, before Issachars: 16. 19. 10. 17. *near* his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion Jos. 19. 10. &c. Esa. 9. 1. The Chaldee paraphrast expoundeth it, *he shall subdue provinces with ships, and shall eat the good things of the sea* &c. Moses giveth him a blessing, to rejoice in his going out, or, trading, Deut. 33. 18.

V. 14. *strong-boned*] Hebr. *af-colt of bone*, that is, *hony, hard, strong*. *two bounds*] or *set limits, borders*: to the Chaldee paraphrast also expoundeth it, and Thargum Jerusalem more plainly thus, *Issachar shall be a strong tribe, and his border shall be in the midst between two borders*. So also the Greek translateth, *amidst the inheritances*. Others

Others expound it, between two burdens; such as are laid on asses backs.

V. 15. ref.:] this may bee a note of their stoutnesse; in respect wherof others are blinde, for sitting still betweene the two boundes, (of burdens) *Judg. 5. 16.* Howbeit Moses biddeth them *rejoyce* in their tents, *Deut. 33. 18.* And the Ierusalem Thargum expoundeth it, he seeth the house of the sanctuary, that it proclamest rest, therefore it is good; &c. gathering this sense (as I suppose) from Moses words, they shall call the people unto the (Lords) mountain, &c. *Deut. 33. 19.* Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this, the time when *Thola* of Iachar judged Israel, in whose time Israel had rest. *Judg. 10.*

V. 16. *judge*] an allusion to *Dan* name, *Dan Iudin*; the *Judger shall judge*: see Gen. 30. 6. This prophetic was fulfilled in *Samson*, one of his posteritic, who judged *Israel*, *Judg. 15. 20.* So the Chaldee paraphr explayneth it, Of the house of *Dan* shall a man be chosen & rise up: whose dayes his people shall be delivered, &c. But the Ierusalem Thargum nameth him, saying, this is *Samson son of Manoah*. [the tribes]

This name Tribe is borrowed from the Latin word *Tribus*, used for a flock or kinred that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which he named the *tribes*, (as now eth Pompon. *Letus de Rom. Magistrat.*) But in the Hebrew a tribe is here called *Shebet*, that is, a staff, rod, or scepter, (as is before touched v. 10.) & elsewhere *Matri*, which is also a rod or staff: eyther because they grew as rods & branches out of one root *Israel*, as is particularly mentioned of *Joseph* v. 21. or because their names were written upon twelve rods, *Numb. 17. 2.* &c. And this judging as one of the tribes, is so spoken, because each flock or tribe, had one chief head & prince, ruler of the same. *Numb. 1. 4. 16.* and God raised up Judges, and defenders of *Israel*, out of many several tribes, as the book of Judges shew-

eth. Wherefore the Scripture (taking occasion also by likenesse of name) putteth one of these for another, as 2. *Sam. 7. 7.* *Take I a word with any of the tribes* (or *sons* of *Shebet*) *of Israel, whom I commanded to lead my people:* for which in 1. *Chron. 17. 6.* it is written, to any of the Judges (*Shebtei*) of *Israel*. See also after, in v. 28.

V. 17. *an addar*] or arrow-snake: this name (in Hebrew *Shephiphon*) is not elsewhere found in scripture. It is a prophecie of a sudden and unexpected victorie, which this tribe should get over their enemies, overthrowing them by subtiltie, (as serpents naturally are prudent, *Gen. 3. 1.*) Fulfilled in *Samsons* dealings against the Philistines, *Judg. 15. 8. & 16.* and when the tribe of *Dan* got *Lehem* (or *Laish*) for their possession; *Judg. 18.* But Moses compareth *Dan*, to a *Lions whelp*, *Deut. 33. 22.* The Chaldee paraphratheth thus, There shall be a man that shall be chosen and spring up out of the house of *Dan*; the feare of him shall fall upon the peoples, and he shall valiantly smite the Philistines, as a serpent, as an addar he shall lie in wait by the path, he shall slay the mighty men in the cap of the Philistines, &c. the horse heels that is the house pillars, on whose roof 3000 persons were; see *Judg. 16. 26. 27. 29. &c.*

V. 18. *thy salvation*] speaking to the Lord, and desiring his salvation in Christ, figured by *Samson*, of whom the Angel sayd, he shall begin to save *Israel*, *Judg. 13. 5. Math. 1. 21.* The two Chaldee paraphraths explayne it thus. Our father *Iakob* sayd, I expect not thy salvation (or redemption) of *Geden* son of *Zoash*, which is a temporal salvation, nor the salvation of *Samson* son of *Manoah*, which is a transitorie salvation: but the salvation of *Chis* is the son of *David*, who shall come to bring unto himselfe the sons of *Israel*; whose salvation my soul desirith. Thus *Simeon* also calleth Christ, Gods salvation, *Luk. 2. 30.* Or *Iakob* might speak this to his son, I expect *Iehovah*, to be thy salvation, O *Dan*: for this tribe generally, and *Samson* in particular, was sore oppressed, by the enemies, and their own infirmities: *Judg. 1. 34. & 18. 1. 30. & 16. 16. 17. 21. &c.*

V. 19.

19 Ver. 19. *a troupe*] or band, armie: in Hebrew *Gedud*, which hath allusion to *Gads* name, that signifieth a troupe, *Gen. 30. 11.* He prophesieth of this tribes troubles by enemis that borderd upon them; and of their victorie at last. For they dwelling on the out side of *Iordan*, *Is. 13. 8.* were molested by the Ammonites there, *Judg. 10. 7. 8.* and after that agayn, the king of *Ammon* & his people, possessed *Gad*, and dwelt in his cities, *Jer. 49. 1.* *with* trop overcomme: he still runneth upon *Gads* name, which was not for nought given him, but signified his valour and victorie, though late. And Moyes enlargeth this blessing, comparing his dwelling to a Lions, that teareth the parts of his prey, *Deut. 33. 20.* This was fulfilled, when *Gad* (with *Rubene* & *Manasse*, all noble warriours,) warred with the *Hagarmirs* and other heathens; and crying unto God in the battell, vvere holpen, and did overcome, getting great spoiles and possessions, *1. Chron. 5. 18. 19. 20. 21. 22.* The Chaldee paraphraths refer this, to *Gads* going armed over *Iarden*, before his brethren, & returning to his land with great riches, *Job 4. 12. 13. & 21. 1. 2. 8.*

Ver. 20. Concerning *Aser* or *Ost* of *Aser*; who had his name of *bliss* and *felicitie*: to him here is promised a blessed and fruitfull portion in the holy land: described in *Is. 19. 14. &c.* *bread*] that is food: for bread is used for all meats. See *Gen. 3. 19. & 2. 14. and fat*, is used for the best and most excellent of any thing, *Gen. 4. 4. & 27. 28.* The Chaldee sayth, *Aser* land shall be very good, and he shalbe nourished with kings daynes. Moyles also inclaring this blessing, sayd, *Aser shall dip his foot in oil*: *Deut. 33. 24.*

Ver. 21. *let loose*] and so light footed, both to pursue enemies, & escape danger. Thus David signifying his deliverance, sayd, God had made his feet like hinde, *Psal. 18. 34.* This may specially be referred to *Barak* a man of *Naphtali*, who with his people went up on his feet, against *Sisera* yron charrettes; put them to flight, pur-

sued, and destroyed them all: *Judg. 4. 6. 10. 15. 16.* Moyles giveth *Naphtali* the fulnes of Gods blessing, and pointeth out his inheritance in the land, *Deut. 33. 23.* To that the Chaldee referrreth it here, laying, *Naphthalis lot shall fall in a good land, and his possession shall be fruitfull.* He had the sixt lot, described in *Is. 19. 31. - 39.* *goodly sayings*] Hebr. sayings of goodness, or sayings, that is say & pleasing words. Which in Baraks time was fulfilled, when his prowlws caused that pleasant song, which Deborah and he sang unto God for the victorie, *Judg. 5.* The Chaldee (as before) refers it to the prayer and blessings that they shold utter, for the good fruits of their land.

Ver. 22. *son*] that is, a boough, or branch; which springeth out of the tree, as a son from the father: the Greek sayth, a growing son; so also the Chaldee paraphratheth, *Isopb a growing son, for which shall be blessed as a vine that is planted by a well of waters.* Whatsoever cometh of or from another, is in Hebrew called the son or daughter of the same, as the yong of beasts, birds &c. *Gen. 18. 7.* arrows are called sons of the bow, & of the quiver, *Job 41. 28. Lam. 3. 13.* *spark*, are sons of the burning coal, *Job 5. 7.* and the like. And here the son or branch, is twise named for *Ioseph*, and of him came two tribes; see *Gen. 4. 5. 6.* Wherefore Moyles nameth his two sons in *Iosephs* blessing, *Deut. 33. 17.* *wine*] this word understood in the Hebrew (as often the like are, *Gen. 4. 20. & 25. 8.*) is expressed in the Chaldee; & Thargul sayth, *Iiken Ioseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deeps.* The scripture elsewhere signifieth increase of children, by this similitud: *Psal. 118. 3.* *by a well* by the waters wherof, the vine is made fruitfull, as *Ezck. 19. 10.* *daughters*] that is, the yong *fmal* and tender branches: as the greater, are before caſted sons. The Chaldee expounds this also of *Iolephs* sons, saying, two tribes shall come forth of his sons, and they shall receive their part and inheritance. See *Gen. 48. 5. &c.*

Kk

over th: wall] under which the vine groweth. This signifieth the abundant increase of Ioseph's sons, Gen. 47. 17.

Ver. 13. *archers*] Hebr. arrow-misters, whereby also seemeth to be meant skilfull archers: as the Chaldee calleth them, strong men. See Gen. 37. 19. These were Ioseph's brethren, that hated and sold him into Egypt, Gen. 37. 4. 8. 11. 28. his mistres that tempted and falsely accused; and his master, that: imprisoned him &c. Gen. 39. 7. 17. 20. Whereunto the leriuit. Thingun addeth, the richers and wifes of Egypt, that shake evil of you before Pharaoh.

Ver. 24. *ha bow*] his faith, arm'd his vertues, wil dome, chaitis, patience &c. by whiche he refuted all enemies: Compare Psal. 18. 33. 35. The Chaldee paraphrath, and the proph. sic was fulfilled in them, for that he observed the law in secret, and set his hope constant. made firm strong & solid, like fine gold; for of the Hebrew *Phoz*, (here used) fine folud gold is called *Phaz*, Psal. 19. 11. And this similitude the Chaldee explayneth, saying; therefore gold was put upon his arme: he strengthened and confirm'd his kingdom, which was given him &c.

Mighty one] meaning God: as Psal. 132. 2. Esa. 49. 26. & 60. 16. [from whence] or whence he was the feeder, or paster. From God, Ioseph was advanced to be the feeder of Israel, as before is shewed; Gen. 45. 5. 7. 11. & 47. 12. The Chaldee layth, who by his word, fed the fthers and the sons of the tribes of Israel. *the flowe*] the rive & strength of Israel. This may be referred also to Ioseph, (as Christ whom Ioseph figured, is called a *Stone*, Esa. 28. 16.) or unto God, foretold of whom is the stone and rock of his church, by whom Ioseph was advanced.

Ver. 25. *who shall help*] Hebr. and he shall help; but the meaning of the phrase is, who shall help: as in Mal. 3. 1. and he shall prepare, is translated by the holy Ghost, which shall prepare, Mark. 1. 2. so in the sentence following. The Chaldee interpreth it. *The word of the God of thy father shall be thy help*. *of heauens*] that is; the continuing of the blessings in the former verse,

rain and dew, that shall make thy land fruitfull: Deut. 33. 13. called in Eze. 34. 26. *the raye of blessings*, *the deep* springs of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. *the breſt* or *tear*, to nourith children, as the womb to bear them: there is many & wel nourished children: ten thousands of Ephraim, and thousands of Manasse, Deut. 33. 17. Contrary to this blessing, is that curse in Hos. 9. 14. give them a miferayng womb, & dry bresis.

Ver. 26. *of thy father*] that is, which I thy father doo bleſſ thee & thy brethren with, *doo preſyl*] or, are stronger then the blessings of my parents; that is, as the Chaldee layth, with which my fathers bleſſed me. Thus Iacob speketh, because he more particularly explayned the blessings, and applied them to his sons severally. & they were sooner to be fulfilled, and more largely communicated with all his posteritie, and Ioseph had a double portion. So Iohn Baptift sayd to be more then a prophet, and no man greater then he, because he came immediately before Christ, preparing his way, & pointing him out, as with the finger. Mat. 11. 10. 11. Ioh. 1. 15. 29. 36. *of my progenitors* or parents, Ilaak, Abraham &c. The Greek sayth, *of the mountayns*: for horai, reading (with other vorvales) *haires*; and respecting (it may be) Moyse's blessing, vvhich hath baverei, mountayns, Deut. 33. 15. *unto the utmost bound*] that is, these my blessings extend, to the bound (or end) of the hills; that is, all the world over, & so long as it endureth. For they conteyn besides earthly, heavenly blessings also in Christ; vvhom Ioseph and Iudah figured in the first birthright & government. *Hills & mounts*, are used to signify durancce of things, as Esa. 54. 10. The word *bound* (in Hebrue *Tzavath*), may also be Englished the *desire*; & so the Chaldee understandes it, laying which (blessings the great men which were of old, desired for themselves). By hills understanding his ancient forefathers. But in this sente it may be a

verse, unto the desire, (that is, the desired fruitis) of the lasting hills: according to Moles blessing Deut. 33. 15. *the separated*] or, *the Nazarite* of his brethren. For a Nazarite hath his name of Separatio, Num. 6. 2. meaning here a chioſe & chief man, separated of God unto excellencie above his brethren; as the Greek alſo tranſlate it, he governed them. And hereupon Alger, is ſerved for a crown put upon kings & preſtis, ſee Psal. 89. 40. & 132. 18.

Ver. 27. *savv* or *tear* his prey: a propheſie of the valour of this tribe, againſt their enemies, under the name of a *Wolf*, as before Iudeb was likened to a *Lion*. Neither need it be thought any dishonour to Benjamin, that he is likened to a *Wolf*: for even God likeneſt himſelf to a *Lopard* & a *Bear*, in his dealings againſt his enemies, Hos. 13. 7. 8. *in the morning*] the firſt times: for Ehud of Benjamin, was the ſecond Judge that ſaved the Israelites from the hand of the Moabites, Judg. 3. 15. &c. Saul of Benjamin was the firſt King of Israel, he and his ſon were great warriors, making a prey of many enemies; ſee 1. Sam. 11. 6. 7. 11. & 14. 13. 15. 47. 48. See alſo Benjamins war againſt his brethren, Judg. 20. 21. 25. *at evening*] in the laſt times: for Mordecai & Esther of Benjamin delivered the Jewes fro a great deſtruction, in their diſpersion, and they flew their enemies. See Eſt. 8. 7. 9. 11. & 9. 5. 6. 15. 18. Of this tribe alſo, was Paul the Apoſtle, Phil. 3. 5. who ſpiritually fought the batelles of the Lord againſt his enemies. Cor. 10. 3. 4. &c. The Chaldee paraphraſt understandeth this propheſie (according to Moyse's blessing, Deut. 33. 12.) of the temple and ſacrifices which were to be in Ierusalem, ſaying; Benjamin, in his land ſhall the divine Majeftie dwell; and in his poſſeſſion ſhall the Sanctuary be builded: at morning & at evening the preiſts ſhall offer oblations, and at even tide they ſhall divide the remainder of their portions of the things left which are ſanctified. The Ierusalem Thargum alſo giveth the ſame expofition.

Ver. 28. *the twelve tribes*] that is, heads & authors of the twelve tribes (or kinredes)

that came of Iſrael; wherof ſee alſo Gen. 35. 22 & 49. 16. Therefore the Greek layth the twelve ſons of Iacob. even according to &c.] that is, with ſuch a blessing as was meet for every of them, as Gods iſtelf did al-

low. Ver. 29. *my people*] to my holy fathers, by death, as the 33. v. ſe the weſt; ſee alſo to the notes on Gen. 25. 8. *of Eſtron* bought it of him, as the next verſe theweth. See Gen. 23. 9. 10. &c. & 47. 30.

Ver. 31. *bore* Leab] of her death and buriall, ther was no mention before; neither of Rebekah. Theſe five, and Iacob himself the ſix, buried in one grave; the firſt letters of all their names, are contein'd in that one name of *F S R A E L*.

Ver. 32. *In the purchase*] or understand. The purchase was bought. But the Gr. ek addeth the word, *In*.

Ver. 33. *he ſet*] this ſemeth to denote his quiet beaking of himſelf to his reſt: his former gesture, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have bowed himſelf, Gen. 47. 31.

## CHAP. L.

1. *Joseph weepeth for*, and imbalmeth his ſarker. 2. He getteth leave of Pharaoh, to go to buy him. 7. The funeral ſervice made by the Elders of Egypt; and by Ioseph and his brethren. 13. Iacob is buried in Machpelah. 15. Ioseph's brethren ask him forgiuenes. 19. He conſolath them. 22. His age. 23. He ſeeth the third generation of his ſons. 24. He propheſieth into his brethren, of their return into Canaan. 25. He taketh an oath of them; to carry his bones. 26. His death, is imbalmed, and cheſted in Egypt.

1. *And Ioseph fell*, upon his fathers face: and wept upon him, and kissed him. And Ioseph commanded his ſervants, the Physicians; to imbalme his father: and the Physicians imbalmed Iſrael. And fourtie dayes, were fulfilled for him; for ſo, are ful-  
K k 2 filled,

filled, the dayes of the imbalmed: & the Egyptians wept for him, sevente dayes. And the dayes of his weeping, were past; and Ioseph spake unto the houle of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray you, in the ears of Pharaoh, saying. My father, made me swear saying; Lo I, dye in my grave, which I have digged for me, in the land of Canaan; there, shalt thou bury me: And now, let me goe up I pray thee, and bury my father, and I will come agayn. And Pharaoh sayd: Goe up, and bury thy father, as he made the swear. And Joseph went up, to bury his father: and with him, went up all the servants of Pharaoh, the elders of his house; & all the elders, of the land of Egypt. And all the house of Ioseph; and his brethren, & his fathers house: only their little-ones, and their flocks and their herdes, they left in the land of Goshen. And there went up with him, both charrets and horsmen: & it was, a very great company. And they came, unto the threshing-floor of Adad; which was beyond Jordan: & they wayled there, with a very great and heavy wayling: and he made a mourning, for his father seven dayes. And the inhabitants of the land, the Canaanites, saw the mourning, in the threshing-floor of Adad; and they sayd, this is a heavy mourning, to the Egyptians: there fore the name of it was called, The mourning of the Egyptians; which is beyond Jordan. And his sonns, did unto him so, as he had commanded them. And his sonns caried him, into the land of Canaan; and buried

him, in the cave of the feild of Macpelah: which Abraham bought, with the feild, for a possession of a burying-place, of Ephron the Chethite, before Mamree. And Joseph returned into Egypt, he and his brethren; and all that went up with him, to bury his father: after, he had buried his father. And Iosephs brethren saw, that their father was dead; and they sayd, Ioseph wil peradventure hate us: and rendring will render, unto us; all the evil, which we have rewarded him. And they commanded (*some*, ) unto Ioseph, saying: thy father did command, before he dyed, saying. Thus shall ye say unto Ioseph; I pray thee forgive now; the trespasses of thy brethren and their syn, for they rewarded thee evill; and now, we pray thee forgive; the trespasses of the servants, of the God of thy father: and Joseph wept, when they spake unto him. And his brethren also went, and felldown before him: and sayd; Behold we be to thee, for servants. And Ioseph sayd unto them, fear not: for, am I in the place of God? And you, ye meant against me evill: God meant it unto good: for to doe, as it is this day, to save alive much people. And now, fear ye not; I will nourish you, & your little ones: and he comforted them; and spake, unto their hart. And Ioseph dwelt, in Egypt; he, and his fathers houle: and Ioseph lived, an hundred and ten yeres. And Ioseph saw, unto Ephraim; sonns, of the third generation: also the sonns of Machir, son of Manasses; were born, upon Iosephs knees. And Ioseph sayd, unto his brethren; I dye: and

God

God, visiting will visit you, and will make you goe up out of this land unto the land, which he sware to Abraham, to Isaak, and to Iacob. And Ioseph, made the sonns of Israel (wear, saying: God, visiting will visit you; & ye shall carry up my bones, frō hence. And Ioseph dyed; an hundred & ten yeres old: and they imbalmed him, and he was put in an ark, in Egypt.

sellors, as Ezek.7.26. joyned therfore with princes, Psal. 105.22.

Ver. 9. very great] Hebr. vehemently heavy, or weighty; which the Greek translateth a great camp, (or company.) So a weighty people, 1. Kng. 3.9. is by the Hebrue text ellwhere expounded, a great people, 2. Chron. 1.10.

Ver. 10. Atad] by interpretation a bramble, Psal. 58.10. It seemeth this floor was beset with brambles, and therof had the name. beyond] in the inde of Jordān, for Moyses when he wrote these things, was on the outside, in the wilderness, Deut. 1.1. & 3.25. seven dayes] so long they were by the law of God unclear by the dead, wholsoever touched the same; Nū. 19.11. so long also the Iewes custome after wwas to mourn, as Maimony sheweth in Mis. Tom 4. treat. of Mourning, chap. 1. & Ben Syach sayth, Seven dayes doe men mourn for him that is dead, Eccl. 22.12. There was also a lesser degree of mourning, vvhich dured thirtie dayes; that the Hebrue doctors gathered from Deut. 21. 13. Sbe shall bewail her father & her mother a moneth of dayes: thole 30. dayes, they might not trim the haire of their head or beard; nor wear white new garments, not marrie; & the like. Adamony ibidem c. 6.

Ver. 11. inhabitants] Hebr. inhabitant: & Canaanite. See Gen. 10.16. heavy,] in Greek, great, as before in v. 9. was called] Hebr. he that is every one called: see the notes on Gen. 13.14. The mouring] Hebr. Abel-Mizraim.

Ver. 15. peradventure] or, it may be. The guilty conscience causeth fear, Lev. 26.36. rewarded him] that is, done of our own accord unto him.

Ver. 16. commanded] that is, sent some on their message to Ioseph: and after, went themselves, v.18. The word command, is eff. equally to procure a thing to be done: as God commandeth his blessings & mercies, by eff. chalifending them; Psal. 42.9. and Lewit. 25. 21. Deut. 18.8; where the Greek translateth send. Here, the Greek expoundeth it, they came unto Ioseph, and sayd.

KR. 3

7.17.

Ver. 17. of the God) by this speech, they seem, both to insinuate their repentance, and taie to obtayn mercy at Gods hand; and also to reason to obtayn the like at Iosephs. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. Mat. 6. 12. 14. 15. Wherefore it is laid, forgive one another, even as God for Christ sake forgave you, Ephes. 4. 32. But the Hebrew doctors observe a difference between damage to our neighbour in his goods, and hurts, or injurie to his person, (which here was Iosephs cause.) They say, he that doeth his neighbour damage in his goods, when he hath payd that which he ought to pay, atonement is made for him. But he that hurteth his neighbour, although he gave unto him (for satisfaction) the five things, (namely, 1. the damage it self, as when eye must be given for eye, tooth for tooth, &c. for the smart, &c. for his healing, &c. for his raffling from his labour, &c. for his shame or dishonour; of which see the notes on Exod. 21. 19.) yet atonement is not made for him: yes though he shoulde sacrifice to God all the Ramms of Neboioth, (Exod. 60. 7.) yet atonement is not made for him, nor his iniquite forgiven, until he request it of him that was hurt, & he doe forgive him. Maimony in Misnech, Tom. 4. treat. of Hurt and damage, chap. 5 S. 9.

Ver. 21. unto their hart] that is, friendly, comfortably and which pleased them: as, that which came to Solomon as hart, 2. Chron. 7. 11. is expounded, that which he was pleased to dely, 10. King. 9. 1. See also the notes on Gen. 34. 9. Here Ioseph is an example of lenitute, and readiness to forgive; and to doe good for evill, as Christ teacheth all: Mat. 5. 44. So the Hebrew canons say, It is unlawfull for him that u knt, to be cruci, & not to forgive; this is not the way of the seed of Israel. But when he that did the hurt, doe request it, and ask grace of him, once or twice, and he knoweth that he turns from his syn, and repente of his evill; he shal forgive him. Maimony in his lloyd treat. of Hurt & damage, c. 6. S. 10.

Ver. 23. third generation] or third sonns.

4 bo was his blessing begun to be accomplished, Gen. 40. 23. & 43. 9. [born] that is, brought up: Of Mabusee Nis 2. 39. Ver. 24. vifing &c.] that is, will surely vif, meaning to mercie: see Gen. 21. 1. This was a testification of his faith in Gods promises; as is written, by Ioseph at his endyng, made mention of the departure of the sonns of Israel, and gave commandment concerning his bones, Heb. 11. 22. The land of Canaan, was a sign of their heavenly inheritance, as before is shewed, on Gen. 12. 5. & 17. 8. Heb. 11. 13. 14. 16. & there Christ rising from the dead, should be the firstfruits of them that slept, by whom the resurrection of the dead (which Joseph exspected) was to come. 1. Cor. 15. 20. 21. 22. And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: Mat. 27. 52. 53.

Ver. 25. from hence] or, from this place; the Greek addeth with you. This charge was fulfilled, when at their going out of Egypt, Moses took the bones of Joseph with him, Exod. 13. 19. which afterward were buried in Sechem, Iakobs purchase, and Iosephs sonns heritage, Jos. 24. 32. Stephen sheweth that the other patriarchs (the sonns of Iacob,) were buried also in Syria in the land of Canaan, Act. 7. 16.

Ver. 26. old] Hebr. son of 110. yeres. See Gen. 5. 32. The same was the age of Iesus (or Iosuah,) when he dyed; the conquerour of Canaan, and one of Iosephs feed: Jos. 24. 29. [an ark] or chift, coffin: to the ready, at their removall out of Egypt. This death of Ioseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369: yeres.

